## PAPERS ON THE COGNITIVE QUEST FOR GOD William H. Bernhardt

I. Religion and the Problem of Knowledge \*

The primary task of the minister is not necessarily that of providing technically correct philosophies of religion for a given congregation. The congregation is a congeries of groups of people gathered together, for various reasons, into a loosely organized body. It is, therefore, a manifold rather than a simple organizational entity. Furthermore, the primary religious needs are needs of persons, not necessarily of groups. It is individuals who have guilt-feelings; it is individuals who feel the need for security and significance, even though these desires may be extended, symbolically, to the group. Salvation, no matter how it may be defined, apparently happens to individual persons, even though some participation in group activity may be a prerequisite.

If religion is not an anti-intellectual or non-intellectual experience, these religious needs must be clearly discerned and adequately interpreted. It is in this phase of his activity that the minister as religious leader, faces the problem of knowledge. If religious needs are real needs, which emerge in the process of human living, they may presumably be met more adequately if the interpretations of persons and their needs are adequately discerned and formulated. Furthermore, since man does not live in a vacuum, either social or sosmic, some relationship to the social and cosmic environment is essential. Here again, the problem of knowledge becomes important. Many, if not most of the religious failures are rooted in ignorance either of man and his needs or of the system of conditions within which his destiny must be achieved. The weird theologies developed in the fringe areas of conventional religion constitute a body of evidence which no critical thinker can afford to overlook when he ponders the relevance of right thinking to effective religious living, An intelligent control of religious thinking appears to be indispensable if religion is to make its contribution to adequate human living.

I

There is probably no universal problem of knowledge. All human thinking is relevant to specific problem-areas. This is true even of such abstract fields as mathematics and logistic. Mathematics is a deducative system, or congeries of systems based upon certain "elements, properties, functions and relations." As such, it is perhaps the most general of cognitive enterprises. At the same time, as applied to the investigation of natural phenomena, its relevance is always determined by locus and interest. The mathematical problem then becomes specific. Logistics, as Lewis and Langford define it, is restricted in its subject matter to the "principles which givern the validity of inference." When logistics becomes functional in the solution of human problems, it must also become specific.

Even if one grants that in mathematics and logistics the problems are practically universal, it is a universality which is confined to the conceptual level.

<sup>\*</sup> The Hiff Review, Vol VIII, No. 1, Winter, 1951

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south evaluations to religious problems on the annual to problems in the content of knowledge at the religious level must begin with the location of the problems in the folion of religion as such

Religion is the general name for a complex furm of individual and group behavior designed to achieve and conserve specific values by means of a ceinterpretation of human beings and determinate situations and the use of certain overt behaviors or techniques. There are at least three specific areas involved to the religious complex. There is, first, a furction or functions. Religious institutions, in common withall other human institu tions, developed to meet certain needs and continues to maintain itself because these needs still persist and because a sufficient number of persons believe religion serves them. There is, secondly, an interpretative or reinterpretative phase, or theology proper. The history of mankind s search for that in his total environment to which persons might relate themselves helpfully is a long and highly complex one. It is empirical evidence for the suggestion that Aristotle was not wholly wrong when he defined man as a "rational animal." The amount of human ingenuity and hard intellectual labor which has been devoted to the task of defining specifically the nature of man as a religious person, the nature and character of God, and the relations between them is probably second to none other intellectual task to the present at least. There is, thirdly, the area of religious techniques. The term "technique" is used to designate the complex of overt behavious of individuals and groups whereby they seek to realize values religiously. This includes all that is commonly known as worship, both public and private in the broadest meaning of the term. The religious complex, therefore, can be analyzed into (i) function, aim or goal; (ii) interpretation or theology; and (iii) techniques or overt responsibilities.

This three-fold analysis of religion suggests the possibility that the problem of religious knowledge is itself at least a three-fold problem. If we find three distinct phases in a given experience, we may expect to discover differences, either great or small, in the character of the problems which emerge at the intellectual level. As an institutional form of individual and group behavior designed to conserve and achieve values by intellectual and overt means, religion poses for the thoughtful persons problems at three levels.

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Religion as institutionalized is one of the complex of institutions which constitutes a given culture. It may be defined, functionally, as the attempt to achieve and conserve certain values, individual and social, by specific means, individual and social attempts to realize values give rise to institutions—defines as established orders, principles, laws and matter a Accordingly, religion is one of the complex of similar institutions devices in cultural history which is coordinate with education, law, the state medicine, marriage, and any number of other identifiable established in the of human behavior.

The study of religion, at one level, is therefore an investigation at the institutional level of culture. As such, the methods proper to such moral cation belong to what as called "encial science," One will either use the

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करों देव को असुर अनेकी महावाद क्षण के करी है है। इस नहीं तक्षण वास्ति के अध्यक्ष कि वृद्देश्यक के सुध्यक क्षणी and the first of the company of all those orders. The street is the first of a first of the day of the company The street is the street of more efficient. The problem at this level belongs in the general area of philosophy of religion which should precede all other investigation in the field. This is based on the conviction that one must first determine the general area to which the term religion refers. The first course in the philosophy of religion will normally be devoted to the task of defining the extension of the term religion, or the functions which religion at the institutional level performs. Religious thinking, then, begins at the institutional level. At this level it will use methodology appropriate to social studies, namely, some of the complex methods known as "social science."

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The next level of religious thinking belongs to what we have called the Reinterpretational Level. This is the area normally spoken of al theological or metaphysical. It is called "theological" primarily be those who accept revelation as authoritative. It becomes metaphysics particularly among those who approach religious thinking from the philosophical point of view. The term "metaphysics" is defined variously by these several thinkers, but in general it designates the study of the more inclusive factors involved in the Existential Medium, namely, the totality of entities, events, behavious, and whatever else may effect man directly or indirectly More technically, it may be defined as the investigation of the categories, i.e. the most pervasive characteristics of the Existential Medium.

The primary problem at this level is the problem of God. Familiarity with discussions of this problem may lead to the conclusion that the problem involved here is simple. Discussions of the conception of God are normally confined to one or more of the following subjects; the nature of God; the existence of God as defined; the relation of God as defined to the world and man. Attempts have been made occasionally to dismiss some or all of these questions as irrelevant. George Santayana ingisted that "religions as such will be better or worse, never true or false." Religion for him was an imaginative search for value, and its God -- concepts were based upon imaginative rather than factual data. Others seek to obviate the problem of God's existence by defining God in such terms that existence is a necessary corollary. Wieman defined God, in an early work, as that "Something upon which human life is most dependent for its security, welfare and increasing abundance." It is obvious that human life enjoys some security, welfare and increasing abundance. Consequently, it is unnecessary to prove that the basis for mese exists. In his next volume, however, he defined God more specifically, and then he did so, faced the necessity of "testing" the concept. " This testing" consisted in the attempt to prove that God as defined actually existed, It may be stated categorically that when God is defined in specific terms, the question of the existence of God-as-defined must be faced. To the present, at least, it appears to be impossible to evade the three-fold question of nature-existence relation when one considers the problem of God.

There is a preliminary question, however, which must be answered before there three related matters may be considered intelligently. This preliminary question may be stated thus: To what class of realities does God belong? An analogy from physics may clarify the meaning of this question. When thephysicist is asked about the nature of his basic material, he may answer that "physics" is mainly the science of the transformations of Energy (Energetics). The physicist, in other words, has selected some phase of the universe about him and subjects it to critical examination. He confines his attention to energy and its transformations, and attempts to answer the questions which emerge from its consideration.

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He does not question the existence of energy, but begins with common serve experiences of movement, actual and potential, and subjects them to increasingly refined and complex analysis. The other sciences follow a similar procedure: they select given areas of the world in which they live, and investigae these areas as thoroughly as possible.

The religious thinker has no such clearly defined field. He may not assume that the object of his study exists: no other inference may be drawn from the fact that he must prove its existence. Furthermore, religious thinkers disagree as to the data which may be admitted as valid for such prof. Some contemporary religious thinkers believe that Deity is a member of a class of essentially and absoluetly non-sensible or imperceptible realities; others that Deity belongs to the category of perceptible objects. The latter group may be divided into those who consider Deity the creative source of value, and those who consider Him the dominant phase of reality or controlling factor in all reality. Each group selects a different phase of reality as its referent for Deity. As a result it accepts a different body of data as admissible in the investigation of this reality's nature.

The various schools of theological thought with their several divergent conceptions of God are thus the logical consequences of the selection of different categories for Deity. If one accepts as data only that which points to or is expressive of a realm of subsistent objects, he has by that choice determined in advance the general character of the conception of God which he will develop. Likewise, if he selects for observation and examination that which denotes or represents the dominant or controlling phase or phases of reality, he has by the selection of data likewise predetermined the basic character of the God-concept which will result from his investigations.

The answer which is made to the preliminary question of general class or category to which all God-concepts belong is thus of major importance in any investigation of the problem of God. The specific significance of such choice may become more evident by an analysis of some possible categories.

Two basic categories for Deity may be discerned in the literature of all religions. The first we shall name the Agathonic. The term 'agathonic' is derived from the Greek word (to agathon), which means good in its kind or admirable, as that which is the source of value, worth or goodness. By agathonic we shall mean either that which is of use to or enjoyment by human beings or the source of that which is of use and enjoyment. There are many specific types of God-concepts derived and derivable from the adoption of this general class or category for Deity. Plato stated that God himself was One of Plato's numerous successors perfect and changeless in character. in this tradition is C.E.M. Joad. According to Joad's early metaphysics. reality consisted in three levels. The first and lowest was matter, defined as an entity devoid of life or mind and exhoustively explicable in physico-chemical terms. The second level was Life, described as an indefinable principle which appeared in matter in some mysterious manner at an indeterminable time. Its basic character consists in a Protean thrust or impulsion. third level consists in value, defined in Platonie terms as that which is permanent, perfect and changeless. It contains all that may be designated, at its lowest levels, by the terms God may be used to symbolize this realm of value when conceived as one and individuated.

From this point of view, knowledge of God cannot be obtained by an examination of either matter or life. Knowledge, according to Joad, is a matter of awareness, and awareness is defined as the directional activity of living beings accompanied by the convistion of immediate certainty.

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Thus all forms of knowing are forms of subsistent objects, such as thoughts, is called sensation; awareness of subsistent objects, such as thoughts, is called thinking. Awareness at its lighest level is called mysticism or the vision of God. It is a much rarer form of awareness than the two preceding types and those who possess it may be called 'sports' whose vision may guide lesser folk in their groping quest for light.

Some persons, in other words, may catch glimpses of God directly in the mystic vision. Others may glimpse him indirectly and momentarily in the esthetic experience. The major source of information concerning God comes, however, from the experience of the mystics, or in more prosaic language, from awareness of the third level of reality, the realm of value. No information concerning God is directly attainable through sensation or cognition. To all logical intents and purposes, the whole spatio-temporal world is irrelevant in the cognitive quest for God.

Perhaps the most significant American theological exponent of the again thonic category is Henry Nelson Wieman. Like Plato, he insists that God did not create and cannot be held responsible for the creation of the physical universe. In one of his numerous public debates, he specifically denied that God created mechanisms. He defined a mechanism as whatever "has its parts externally related to one another," or as that in which " the natures of the several parts are not determined by their relations to one another," According to Wieman at that time, God may use mechanisms for the creation or the furtherance of values, but he is not responsible for mechanisms as such. This means that for him information concerning the nature of God is not devivable from the study of the astronomical universe as pure fact, or in its existential dimension. He believes that one must seek in the realm of value and value-making processes in reality for date concerning the nature of God.

The Agathonic approach to the problem of God thus presupposes that the term Deity refers to that in one's total environment which is the source of that which is of use, gioyment and appreciation to humanity. The agathonic thinkers have accepted an answer to the preliminary question which determines, in a large measure, the specific answers they will make to the problems of the nature of God, his existence, and his relations to man and the world.

The second category for Deity which has found expression in the mythology and literature of religion may be called the Dynamic. This term is likewise a Greek deriviative and meant, originally, "to be able." As a category for Deity, it may be defined in terms of the power or powers responsible for human life and for its varied experiences. This category dominated the thought of primitive peoples. The Melanesians have a term, "mana", which they use to denote the power or influence which conditions human existence and which must be considered seriously if life is to be lived safely and significantly. "Mana," like the burning bush in the Moses saga, had to be approached cautiously At a much higher level of human thought, Aristotle adopted the same category. In his search for an adequate metaphysics, he began with the observable facts of motion. He concluded that motion implied change or movement, and that movement implied both that which moved or underwent change and that which was responsible for movement or change. The distinction which Aristotle drew between motion and its source involved him in a process of infinite regression. In his attempt to break this interminable cause-effect sequence he posited an ultimate Unmoved Mover as the final source of all movement. He then identified God with this ultimate power whose existence was implied, according to Aristotle's logic, in the facts of immediate experience.

Building a new structure, but with Aristotle's theory as its foundation, Y. S.

Thus all forms of insocial, and less on the contractors. Accordence of contract se called constant, and an example of contract of contract

nyethe vision. Others may gilmper him indirectly and momentarily in the estimatic vision. Others may gilmper him indirectly and momentarily in the estimation concerning God concern, bowever, from the experience of the mystics, of in more present language, from awareness of the third level of reality, the realm of value. No information concerning God is directly attainable through sometion or cognition, To all logical intents and purposes, the whole spatio-temporal would is irrelevant in the cognitive quest for God.

Perhaps the most significant American theological exponent of the agnitionic category is Henry Nelson Wieman. Like Plato, he insists that Cod did not create and cannot be held responsible for the creation of the physical universe. In one of his numerous public debates, he specifically dexied that God created mechanisms. He defined a mechanism as whatever Mad 16 people externally related to one another, or as that in which " the natures of the several parts are not determined by their relations to one another," According to Wieman as that time, God may use mechanisms for the creation of the furtherance of values, but he is not responsible for mechanisms so duch. This means that for him information concerning the nature of God is not dear rivable from the study of the astronomical unverse as pure fact, or in its existential dimension. He believes that one much seek in the resure of God existential dimension. He believes that one much seek in the nature of God existential dimension. He believes that one much seek in the nature of God.

The Agadonic caproach to the problem of God thus presumes as that the term Delty refers to that in one is total anvironment which is the course of the which in of use, ejeyment and appreciation to humanity. The agathouse thinkens have accepted an answer to the preliminary question viable determinate, in a large measure, the specific enswers they will make to the problems of the mature of God, his emistance, and his relations to man and the world.

according to Aristotle's legic, in the facts of immediate experience, Me then identified God with this claimate power whose existence was implied, posited an ultimate Unracved Mover as the imal source of all movement. gression. In his attempt to break this interminable cause effect acquence, drew between medica and its source involved him in a process of initialis onwas responsible for movement or change. The distinction which Aristothe movement implied both that which theved or enderwent change and that when <u> ಇಬರಬರಿಗ</u> He concluded that metien implied change or movement, and that In his search for an adequate metaphysica, he began with the observable fixed At a much higher level of human iterght, Artistotle adopted the same categories "Mana," like the burning bush in Sie Moses saga, had to be approached or nit entail must be considered sariously if life is to be lived aniely and significantly. to denote the power or influence with conditions buman existence and which of primitive propies. The Melanesians have a term, "mana", which thay now anman life and for its varied emperiones. This category dominated the thought Deity, it may be defined in terms of the power or powers responsible for a Greek deriviative and meant, originally, "to be able," he a pategory for and literature of religiou may be called the Bynamic. This term is likewide The second category for Detty which has found expression in the caythelogy

Morthrep believes that the facts classed by modern physics and the theories is which these facts are generalized compel as to accept the aristance of a Macroscopic Atom, perfectly spherical in form, which encloses the vest field of micoscopic atoms itself and impresses upon them the order, intelligibility and other characteristics which they exhibit. This Macroscopic Atom is the identified with God. God is thus the dominant or determining phase, stomethic character, of one's total environment, social and cosmic. He is finally responsible for the behavior of the microscopic atoms individually and for their various, if temporary, forms of structuralized relationships. James Bisett Pratt has populatized the term "Determiner of Destiny" for his version of this general category.

The effect of the adoption of the Dynamic category upon the character of the religious thinking is readily discernible. If God is the power which conditions existence, then the nature of that basic power is a matter of primary concern. The Melanesian natives were especially sensitive to all forms of power, especially that which was mysterious and little understood. Aristotle based his metaphysical structure upon the conclusions reached in his "Physics Northrop presents his definition of God as the culmination of his study of science and first principles. The adoption of the dynamic category has as a logical consequence acceptance of a different body of data from that accepted in the Agathonic approach in the attempt to determine the specific nature of God.

This preliminary examination of basic categories has several important implications. In the first place, the category which one adopts governs the choice of date considered admissible in determining thenature of God. From the agathonic approach, the world-as-valued or the world-experienced-as-value constitutes the primary source of data. This realm of value may constitute a large or small portion of the world-as-known. No matter what its size, it constitutes the source of admissible data. All else is more or less irrelevant. From the dynamic approach, it is the world-as-experienced or the world-as-known which constitutes the source of data. The thinker who accepts this approach may not impose any value criterion as test of data-admissibility. His task is that of determining the nature of the dominant or determinate phase of his total cosmic medium. Consequently, the category which he has adopted does not permit him to exclude from consideration as admissible data any fact which presents itself. The only limit to his potential source of data are the boundaries which circumscribe the total realm of existential entities.

Both positions are subject to criticism at this point. Those who adopt the agathonic category are accused of being too highly selective in their choice of data. The criticism levelled at Kant and Kantians by Walter Lippmann is relevant here. Kant failed to find an adequate basis for his belief in God in his analysis of experience by means of pure reason. Rather than change his belief in God, he accepted man's moral experience as absolute to provide him with the date required to support his belief. The more recent agathonic thinkers modify Kant's principle of selectivity somewhat, but the practical epistemological consequences are the same. Kant confined himself to man's moral needs; the contemporary agathonic philosophers extend this to include man's value experiences and the source of such experiences. Both, however, accept highly selective bodies of data.

The dynamic category is subject to precisely the opposite criticism. It includes such a vast body of data that the task of reducing it to meaningful proportions appears to some thinkers to be impossible. This criticism was voiced some years ago by Harry Elmer Barnes who maintained that any attempt to find a tenable cosmology or ontology in terms of scientific data was beyond

Whisher, it is a subject of the control of any process present and the Control of a like and the Control of the

The effect of the adoption of the Lynamic category upon the chatacter of the religious thinking is readily discernible. If God to the power which nanditions existence, then the nature of the basis power is a matter of primary noncern. The Melanesian natives were especially sensitive to all forms of power, power, especially that which was rejeterives and little enderstood. Aristotic based his metaphysical attracture upon the conclusions reached in his "Phythic actions presents his definition of field as the culmination of his study of actions and first principles. The adoption of the dynamic category has as a logical consequence acceptance of a different body of data from that accepted in the Agationic approach in the attempt to determine the specific maters of the God.

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the capacity of the humanusing. Whether or not the criticisms leveled at the two categories are valid will concern us later; their primary importance at the moment is that they indicate the prescriptive function of categories. The adoption of a given category determines the nature and extend of the data considered admissible in the cognitive enterprise. The again thouse appears to be too restrictive; the dynamic too inclusive.

The second consequence which flows from the adoption of a given category fro Deity pertains to its effect upon religious values. The traditional attributes of God may be divided into two general classes: the moral-personal and the absolute or existential. The first class includes those which belong to the realm of value, goodness, and character. The second class consists of those which belong to the realm of power, structure, being or existence. It is obvious of course, that the attributes of God which will eventually emerge from the agathonic approach belong to the moral-personal group. God will be so defined, specifically, as to become the most valuable object of human aspiration or contemplation, or as the primary source of such objects. There can be no question concerning this result. When one places God in the category of the most worthful objects known or knowable to man, the only admissible data are those which point to such object or objects. This means that God must be defined in value-categories since only value-data are considered admissible.

The attributes of God which emerge from the approach of the dynamic category are more absolute or existential in character. God as dominant phase or determinant behavior pattern of the existential medium 24 may not possess the list of value or character attributes which are found in the agathonic approach. Analysis of the total environing medium may prove that God possesses some or all of the moral-personal attributes which many consider essential to the nature of God. If critical analysis of admissible data warrants such conclusion, it will be accepted gratefully by those who adopt the dynamic approach. If, on the other hand, the facts which emerge from observation lead one to conclude that human values, as generally understood, are relatively unimportant in the local scheme of things, this conclusion may also have to be accepted. It will than be necessary for the contemporary thinker to adjust himself to a regorbus theology, one reminiscent of John Calvin and the Westminster Confession. It may be necessary for hi m to face the fact of God in much the same fashion that he contemplates the atomic bonb, with awe rather than sentimentality. It should be remembered, however, that religious values have been found in both approaches to God; they have not always been the same values, but they have served deep human needs.

The third implication is methodological in character. The adoption of a basic category for Deity determines, in the main, the method or methods which may be used inthe investigation of the remaining questions pertaining to the general problem of God. The prolonged discussion of the possible relevance of empirical methodology to philosophy of religion loses much of its significance in the light of this analysis. If God as possible object of investigation belongs to the category of perceptible entities, his nature is subject to investigation by empirical methods. The specific type of empirical method which may be used will have to be determined by further analysis of the dimensional factors involved, but the revelance of empiricism as such is no longer subject o question. If, on the other hand, one adopts Joad's category for Deity -- as general name for an absolutely impercestible Realm -empiricism as method becomes impossible. God's specific nature will have to be determined by non-empirical methods -- be rationalism, mysticism, intuitionism or revelationsm. This will be sufficient to indicate that the category for Deity which one adopts may preclude all use of empirical methodology and the perceptive processes upon which it rests. 20

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preceding discussion may not be defined. Categories, as indicated by preceding analysis, denote comprehensive classes of entities, existent or subsistent, actual or ideal, real or imaginary, every member of which shares in a sufficient number of common characteristics to be grouped others in some definite sense. Thus the category Deity means the general class to which all actual or possible entities or realities acknowledged to be divine belong.

Categories as this defined, are date-determinants, hypothesis-determinants and method-determinants because they define the general characteristics which all members of a given class must exhibit in order to be granted status in that class. When one classifies a given plant as a shrub, he vircus scribes the areas he will investigate for data; he determines the nature of hypotheses he will entertain; and, because of the two preceding commitments he determines the character of the methods of investigation he may use. When one classifies endocrinology as a phase of physiology, he determines the nature and the extension of his data—the human organisms and those related to it; he limits himself to certain hypotheses—those which pertain the possible effects of glandular action upon given phases of organic structure he likewise limits himself to certain methodologoes—those which can be effectively with the data accepted as admissible to investigate the possible validity of the hypothesis considered possibly or probably true.

Categories then, as we are using the term, are data-determinants, hypothesis-determinants and method determinants. They are not to be identified with the Kanian categories defined as inherent psychic structures chich determine how we must preceive or conceive because human sensorium or understanding. They are, rather, methodoligical or linguistic devices which contribute to efficient definition and communication of meanings as such, they serve both thought and action.

In the light of these considerations, it is evident that one must first clarical and vindicate the basic category for Deity if his further consideration of the nature of God is to be controlled by something other than unexamined and uncriticized assumptions. Important as categories may be in the connection they are not sufficient in themselves. They determine, among other things the data considered admissible. After one has arrived at his basic category it is then possible to collect and examine the relevant data. The results of such examination are normally made explicit in some concept. Concepts at thus general terms, but they belong to a different level of thinking than the categorical. Concepts may be defined as data-explicands: they denote present, or make explicit the meaning or meanings derivable from the nate circumscribed by categories.

Finally, there is still another level of thinking in the Reinterpretave area beyond the categorical and conceptual. It is concerned with the religious value or "availability" of the concept which emerges from the data made admissible by the category adopted. Stated in religious terms, it is the meaning of God for a worshipping individual or group. The God of each worshipper or worshipping group will be derived from some conceptual Deligibut will not be completely identical with the particular conception of every other person or group adopting the same general concept. An examination of the various God concepts belonging to several philosophical traitions presented by Wiemen, and Meland some years ago will indicate the relevance of this observation.

no ecentral discourse on may not be defreed. Categrave, so indication by the preseding active a donote comprehensive classes or outline, and the or superintry, aglest or ideal, very or imaging, every member of whee signes in a sufficient founder of common characteristics to be grouped uno orders in some definite sense. Thus the comercial delig means the general is di hagbelwooling nailliget of exidum obligang so lagion de wolde of aasto Section service

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The third phase of religion suggested above consisted of Tochniques. This term is used to denote the behaviors of persons and groups engaged in by them to achieve the values sought in religion. In traditional theological language, techniques include "ways of salvation," or "means of grace," Viewed in the light of the total religious life of mankind, some more inclusive term such as technique appears preferable to those developed in a given religious tradition It likewise suggests skill in religious living, something which would appear to be of primary importance. The list of techniques the world over is almost inexhaustible. 4 The knowledge problems at this kevel belong to the fields of individual and social psychologies. When one has defined the values to be sought religiously, and has accepted specific interpretations of man and God, then the question of efficient ways-modes of behavior-whereby these values may be realized, is before him. The specific types of behavior which are selected are determined first by the teradition to which one belongs. and secondly, to the success which attends their use. We are here in the practical realm of religious living, controlled of course by one's understanding of humannature and thenature of God. This is an area which has not been developed among the more liberal or recent movements in Christianity, but is nevertheless one of the most essential.

V

The cognitive quest for God is thus a complex one. It is too involved to be considered as a whole in one brief volume. We have considered the first, the function of religion in several articles, 28 and will have to content ourselves with the conclusions reached there for the present. We have considered the analysis of the religious problem at the categorical level of the Reinters pretative phase in a preliminary fashion in three articles which may be consulted for the approach to the problem of categories for Deity. This analysis of the problem of knowledge in religion should clarify the issues which confront those who would "see religion steadily and see it whole." When we say, "I believe in God," we are making an affirmation whose complexity we overlook at our peril.

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Tibe tikine phago of veligiou copperios strove courissed of Tsobalgace. This term is aped to dances the behaviors of persons and groups angeged in by thom to achieve the values sought in religion. In traditional Muchogical language, kechniq cae iacindo "waye of salvetion, " or "rozach of grace. " Viewed ia the light of the lotal religious like of mandind, come more inclusive term such as technique appears proferable to those developed in a given religione trafflior It likerdee ouggeots skill in religious living, somstking which would appear to be of primary importance. The list of techniques the world over is almost inclinated by The knowledge problems at this level belong to the fields of individual and social paychologies. When one has defined the values to be sought religiously, and has accepted specific interpretations of man and God, then the question of efficient wave-imodes of behavior-whereby these values may be realized, is before him. -The specific types of helavior which are selected are determined first by the predition to which one belonge, and secondly, to the success which attends their use. We are here in the practical realm of religious living, controlled of course by one's understanding of humannature and thenature of God. This is an area which has not been developed among the mare liberal or recent movements in Christianity, but is nevertheless one of the most essential.

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1. Lewis, G. I., and Langiord, C. H., Cymbelic Legie, New York and Legion; The Century Co., 1932, p 3.

. This analysis of religion is developed more fully to my "Preface in

Theology, " Religion in Life, Fall issue, 1932

3. A good summary of methods in this area may be found in Methods in Social Science, Stuart A. Rice, editor. Chicago: The University of Chicago Press, 1931; or in the Fields and Methods of Sociology, L. I. Bernard, editor. New York: Ray Long and Richard R. Smith, inc., 1934. Burgess, Ernest W., "Research Methods in Sociology," Twentimp Century Sociology, (ed) Gurvitch, G., and Moore, Wilbert E. New York The Philosophical Library, 1945.

4. An analysis of methods used in this attempt by contemporary students of the philosophy of religion was sketched some years ago in two articles: "Concerning Definitition," The Crazer Quarterly, X No. 4, Oct., 1933, 459 - 469; and "God as Dynamic Determinant," The Journal of Religion.

XXIII. No. v. October 1943, 276-285.

Among those who approach the Reinterpretational Level in this manner must be included most of the important philosophers from Plato and Aristotle in the ancient world to C. Lloyd Morgan, Samuel Alexander, A. N. Whitehead, F. S. C. Northrop, E. S. Brightman, J. E. Boodin, Charles Hartshorne and many others. Theologians who adopt this approach would include F. R. Tennant, H. N. Wieman and others

6. Santayana, George. Reason in Religion, New York, Charles Scribner's

Sons, 1933, p 14.

7. Wieman, H.N. Religious Experience and Scientific Method, New York Macmillan Co., 1926, p 9.

8. Wieman, H. N. The Wrestle of Religion with Truth, New York; Macmillan Co., 1927.

9. Thomson, J. Arthur, Introduction to Science, New York, Henry Holt and Co., 1911 p 105.

10. Cf. Joad, C. E. M. Matter, Life and Value, New York: Oxford University

Press, 1929.

11. Cf. Wieman, H.N., in several of his works, and especially in "Can God Be Perceived?" The Journal of Religion, Jan 1943, and "Power and Good ness of God." Ibid., Oct 1943, The Source of Human Good, Chicago: The University of Chicago Press, 1946.

12. Cf. Northrop, F.S.C. Science and First Principles, New York: Macmillan Co

1931

13 Plato, The Republic bk II, P 380

14 Matter, Life and Value pp. 375 ff

15 Joad, Present and Future of Christianity, New York, Macmillian Co. 1930 p 37

16 Matter, Life and Value, P 378

17 Ibid., pp 363 ff

18 Cf. "Faith and Knowledge," Christendom, I (Autumn, 1936) p. 774

19 The Physics, bks, vii and viii

20 Science and First Principles, New York, Macmillan Co., 1931 pp 120 ff., and 249 ff.

21 A Preface to Morals, New York: Macmillan Co., 1929, pp 136 ff.

22 The Twilight of Christianity, New York: Richard R. Smith 1931 pp 249 if 23. Cf Brown, William Adams, An Outline of Christian Theology, New York:

Charles Scribner's Sons, 1906, pp 102 ff.

24 By Existential Medium we refer to all that affects human beings either directly or indirectly. It is used throughout to designate all that in which men live, move, and have their being.

25 This fact was recognized by some of the men who participated in the discussion of Edwin R. Walker's article "Can Philosophy of Religion be Empirical?" which appeared in the Jounal of Religion, April 1939, but they did not take full advantage of it.

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Theology, " Religion in Life, Fall issue, 1932

A good summary of methods in this erea may be found in Medhods in Secret Science, Sucert A. Rice, editor. Chicago: The University of Chicago Franc, 1931; or in the Fields and Methods of Society. L. L. Jernard, editor. New York: May Long and Michard R. Stock, two., 1924. Burgess, Ernest W., "Encarch Methods in Society," Twentick; Cantury Societogy, (ed) Curvitch, C., and Moore, Withert H. New Hork. The Cantury Societogy, 1945.

4. An assiysis of methods used in this attempt by contemporary students of the pathosophy of religion was shetched some years ago in two arthrises; "Concerting Definitities," The Grasser Querterly, X No. 4, Oct., 1933, 439 - 469; and "God as Dynamic Determinant," The Journal of Religion.

XXIU, No. v. October 1943, 276-285.

5. Among those who approach the Reinterpretational Level in this manner must be included most of the important philosophers from Plate and Arietotile in the eactent world to C. Lloyd Morgan, Samuel Alexander, A. N. Whitchesé, F. S. C. Northrup, E. S. Brightman, J. E. Bendin, Charles Hertshorme and many others. Theologians who adopt this approach would include F. R. Temant, H. N. Wieman and others

6. Santayana, George, Reason in Religion, New York, Charles Seribner's

Seas, 1937, p.14.

7. Wisman, R. N. Religious Especience and Scientific Method, New York Maccallin Co., 1926, p 9.

2. Widman, - H. W. The Wyselie of Roligion with Trail, Wer Hork; Menralized Co., 1927.

9. Themson, J. Arthur, Introduction to Science, Mars York, Messy Molt and Co., 1911 p 105.

16. Cf. Jead, G. I. M. Matter, Life and Value, New York: Onford University

Prene, 1929.

11. Ci. Wieman, H.W., in gaveral of his works, and especially in "Cus fied Be Ferceived?" The Journal of Religion, Jan 1943, and "Fewer and Good ness of fied." Ibid., Oct 1945, The Source of Human Good, Chivegot The University of Chicago Press, 1946.

12. Cf. Northrop, F.S.C. Schenze and First Principles, New Fork: Meanailles Or

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15 Flato, The Republic M. P. 200

14 Mader, Life and Value pp. 375 ff

is Jose, Fresent and Future of Christianity, New Fork, Maetallien Co. 1980 : II

16 Matter, Like and Value, P 378

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18 Cf. "Faith and Enowledge," Christendom, I (Autumn, 1936) p. 774

19 The Physics, bks, vit and viii

20 Science and First Principles, New York, Marmillan Co., 1938 pp 120 St., con 249 W.

21 A Prefete to Morels, New York: Macmillan Co., 1929, pp 136 ff.

22 The Twilight of Chricklands, New Yorks Richard R. Smith 1921 pp 249 W

23, Of Brown, Villara Adence, in Ogithm of Christian Thrology, New York: Charles Scribner's Sone, 1906, pp 102 S.

- 24 By Egisterial Medium we refer to all that affects human beings efther directly or ivdirectly. It is used throughout to designate all that in which were live, move, and have their being.
  - 24 This fact was recognized by some of the man who participated in the discussion of Edwin E. Walker's article "Isa Philosophy of Asligica be Empirical?" which appeared in the Journal of Religion. April 1939, but they did not take full advantage of E.

26. Wieman, H. N. and Meland, B. E., American Philosophics of Religion New York; Harper and Brothers, Publishers, 1926.

29 Cf. "An Analytic Approach to the God-Concept," Religion in the Mallag, it No. 3, March 1942, 252-263; "The Gognitive Quest for God." The Journal of Religion, KXIII, no. 2, April 1943, 91-102; and "God as Dynamic

Determinant," Ibid., 276-285

27 Heiler, Friedrich, Das Gebet, 5, Auflage, Muenchen; Verlag von Erust Reinhardt, 1919, is an exhaustive study of one technique. The articles in The Encyclopedia of Religion and Ethics, New York: Charles Scribner's Sons, 1921, on such topics as "prayer" and "worship" also provide much material on various types of techniques.

28 Cf. my "The Significance of the Changing Function of Religion." The Cournel of Religion, XII, No. 4, Oct., 1932, 556-570; "Concerning Definition," The Crozer Quarterly, X, No. 4, Oct., 1933, 458-479; "Where Are We in Our Religious Thinking?" The Hiff Review, H No. 2

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26, Wienczy II II, end bielend, II, i., Austriacu Fililosopiiken ef Religion. - New Forld Mayon and Roskare, Poblishars, 1926,

29 CL, "Ar Asclytic Approach to the God-Consept," Kaligion in the Making. II No. 'A. Mayon 1962, 252\* 265; "The Cognitive Outes for God, " The Journal of Religion, MIMA, no. 2, April 1942, 41-182; and "God so Dynamic Determinant," Did., '276-265

27 Meiker, Triefrich, Des Gebet, S. Asflage, Musacken, Verleg von Erret Reinbardt, 1919, is an exhaustive study of one technique. The articles in The Encyclopedia of Religion and Bibles, New York: Charles Bortbasett Sons, 1921, on such topics as "prayer" and "worship" also provide mach

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Josiah Royce, American Iderlist of the past generation, proposed an analysis of religion and the place of philosophy in its study in an early volume entitled "The Leligious Aspects of Philosophy" (1885). The primary task of religion was that of defining for men their duty; next, it must notivate them to do it; finally, it must "point out to them such things in the real world as shall help them to be steadfast in their devotion to duty." He then defined philosophy as "a purely theoretic" discipline whose concern was that of defining for itself the nature of the real world, and to do so "it has to be perfectly indifferent to consequences ... Theoretic philosphy knows no passion save the passion for truth, has no fear save the fear of error, cherishes no hope cave the hope of theoretic success." (p.8). Religious philosophy shares with theoretic philosophy this interest in truth but accepts an additional responsibility, namely, that of exploring the nature of value. As he stated it, "It seeks not merely the truth, but the inspiring truth." (p.8). In its search for the inspiring truth concerning reality, it seeks first for that in the universe which may be of "Infinite Worth." If this cannot be found, it then seeks for that in this world which is "worth most." "It cannot make realities, but is determined to judge them. "(p.9)

Royce located the philosophical interests in religion with reference to this analysis of religion. If religion's primary function is that of defining for men their duties, then it shares with philosophy an interest in "a moral come." if, furthermore, religion seeks for that in the universe which is of Infinite Worth or at least of highest worth, it shares with philosophy this quest for the "real" whose value may be determined once its nature has been discovered. With this analysis in mind, Royce organized his study of the religious aspects of philosophy about two problems: "The Search for a Moral Ideal," and "The Search for a Religious Truth."

From a sociological point of view, the late Dmile Durkheim presented an analysis of religion similar to that of Royce. Religion, he wrote, "is a unified system of beliefs and practices relative to sacred things, which is to say, things set apart and forbidden—beliefs and practices which unite into one single moral community called a Church, all those who adhere to them." Durkheim stressed two elements in his analysis: beliefs and practices. In the later phases of his discussion, however, he emphasized the function or significance of these beliefs and practices. All religions have one thing in common: the distinction between the profane and the sacred. "This division of the world into two domains, the one containing all that is sacred, the other all that is profane, is the distinctive trait of religious thought." 3

The function of beliefs and practices was for Durkheim that of "upholding and reaffirming at regular intervals the collective sentiments and collective ideas which make its (society's) unity and personality."4 He believed society to be

<sup>\*</sup> The Iliff Review, Vol IX, No. 2, Spring 1952

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Lipton was one or minary into the efficiency this creations were you have been process was maintained at levels of high efficiency letters behavior was thus a complex form of group behavior designed to create and maintain social values by means of belief in the sacred and the performance of certain practices.

Consideration of analyses such as these, and many others, suggested the relevance of a formal analysis of religion which may serve as an analytic approach to the study of religion. The formal definition follows: Leligion is a complex form of human behavior whose function or aim is that of achieving or conserving value or values by means of a reinterpretation of one's cosmic environment (Existential Hedium) in whole or in part, and by means of overt or somatic activities or techniques. This formal definition includes three elements or phases which appear to be invariants in religious experience at all levels. Such formal definitions provide the student of religion with a convenient approach to the analysis of what is admittedly a complex and difficult problem.

I

For convenience, we may designate each of the three invariant phases of religion by a single term. The first is Tunction The ends, aims, goals, purposes or values realized or believed to be realized religiously. The second is Reinterpretation, or the intellectual reworking of experience and the experienced world under the impulse of religious needs in order to define for oneself the nature of the objective referent -assuming its existence -- of the religious response. Inasmuch as this intellectual reworking presupposes a common-sense of scientific understanding or interpretation of oneself and his world, it is better to speak of it has a reinterpretation. In this reinterpretation, many concepts emerge, from the "churinga" of the Australians studied by Durkheim to the "mana" of the Melanesians studied by Codrington and others, and to the Gods of the higher religions; from the "interior being" of the primitive Australian to the soul of modern man; from the protective and saving qualities to the primitive's "churinga" to the saviors of high religions. The reinterpretative phase of religions contains a large number of concepts believed to denote or designate available realities.

The third phase of religion consists of Techniques. Techniques may be defined as overt behaviors or somatic responses of persons to God or the functional equivalents in other religions. It is this phase of religion which includes the whole ritual or routine of religion; which made necessary, among other things, the development of the "holy man," priest or minister. Out of the necessity for correct technique and for collective support of one's beliefs, the specific institution known as the church grew. Leinterpretation and technique, designed to achieve, conserve, or promote religious values, may be viewed as the religious roots of the various religious institutions and the whole complex of relations with secular institutions so well presented in Joachim Wach's thoroughly documented "Sociology of Religion." The various fields which

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The investigation of religion, then, may be approached in terms of a formal analysis of the field. Some men are temperamentally fitted for the investigation of one area, others another area. Then one views the field in its total complexity, he may well conclude that there is room for all types of temperament and for many kinds of intellectual interest.

Furthermore, the three-fold analysis of religion apparently forces one to a decision concerning the cognitive approach to the study of religion. When religion is viewed as a simple, that is, non-complex form of experience, it is legitimate to ask the question: "What method or logic shall be used in religious thinking?" But when one confronts a complex form of human and cosmic behavior, he can no longer ask that question. He must first seek to analyse his subject into its several parts, and then determine what specific methodology is most appropriate in each area.

II

The cognitive problems of religion may be approached from the point of view of any one of the three phases of the formal definition. At the same time, there appears to be some value in approaching them from the point of view of function. All human institutions exist, or did exist, for the purpose of serving some human need or needs. Thus specific needs have given rise to institutions called legal, medical, political, religious, to mention a few. They exist side by side in our various cultures. They may be distinguished variously. Thus one could distinguish the legal from the medical profession by observing that one uses precedents whereas the other uses drugged and or for what purpose precedents and drugs are used. This is, in my judgment, a proper mode of procedure in approaching the cognitive areas in religion.

Accepting under "acknowledgement," to use Iloyd Forgan's term, the institution—established orders, principles, laws and usages—called religion, we then investigate its specific nature to determine what specific contribution or contributions it has made and is making to those who practice it. This means that the problems at the functional level are normally confined to the broad field of social science, especially those areas named history, sociology and anthropology. The methods used in contemporary philosophy of religion are those normally used in the broad field denoted by the term "social sciences." The adequacy or inadequacy of the several methods used, and the ways in which they are employed thus becomes one of the major methodological problems in the philosophy of religion.

The significance of this problem may be observed by a

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brief excursion into the psychology of religion. William James began his study of the psychology of religion by defining religion as "the feelings, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine. 47 This theory of the nature of religion controlled his selection of data in his Gifford Lectures and led many others to adopt his method of "extreme cases, "8 which tends to isolate individuals from tradition and society. Knight Dunlap defines religion as "man's attempt to do what he did not know how to do," and "to know that which it was impossible for him to know at the time. "9 These two instances are perhaps sufficient to indicate the determinative effect which the acceptance of a given definition of religion may have upon the several areas in theological education, and the consequent significance of proper methodology in the investigation of the nature of religion itself.

#### III

Reinterpretation, or the intellectual reworking of experience and the experienced world under the impulse of religious needs, represents the second phase of religion. It should be observed that the results of previous intellectual reworkings are constitutive elements in one's present religious experience, and that the interpretation of any given religious experience, significant or insignificant, will doubtless become a constituent factor in subsequent religious experiences. This represents probably the most inclusive and technical phase, from the cognitive point of view, of the whole religious complex. The significance of this statement may be indicated by the consideration of one of the problems which emerge here, namely, the problem of God.

The problem of God occurs at three levels: Categorial, Conceptual, and individual-particular. The term "category" as used here may be defined as "a comprehensive class of entities, existent or subsistent, actual or ideal, real or imaginary, every member of which shares in a sufficient number of common characteristics to be classified with the others in some definite sense. "10 Categories, so defined, are data-determinants: they determine the general area within which one may select admissible data in a given investigation. When one adopts "uebernatuerliche Maechte," as his category for Deity, as does Carl Clemen, he has by that choice circumscribed the area from which data may be gathered and considered admissible. Everything relevant to supernatural Power is admissible; nothing else is. 12

The relevance of categories to the cognitive quest for God may be further illustrated by examining a few contemporary theories. According to G. E. M. Joad, Deity belongs to the category of essentially and ultimately imperceptible realities. The reality which he would apply the name God is completely and irrevocably separated from matter and life and remains so eternally. Henry Welson Wieman, on the other hand, identifies God with the "creative event, which is "immediately accessible"

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Renes and the experienced world under the impulse of religious needs, represents the econd phase of religion. It should be been to constitutive elements the econd phase of religion. It should be also expendent the results of previous intellectual reworkings are constitutive elements in one's present religious experience, and they the interpretation of any given religious experience, adminificant or insignificant, will doubtless become a constituent isoter in subsequent religious experiences. This represents probably the most inclusive and technical phase, from the organitive point of view, of the whole religious constitute. The significance of this statement may be included by the constitution of one of the problems which energy have

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concrete reality. "14 It is evident that lieman and Joad have adopted quite different data-determinants as categories for God. One seeks for God in the concrete fulness of human living here and now; the other strives so to refine his highest form of awareness, namely mysticism, that he may catch an occasional glimpse of "the permanent, perfect and changeless" real to which he applies the name God. Still others, as for example, F. S. C. Northrop, adopt a dynamic category and views leity as the dominant phase of the total Existential Medium. One of the reasons, then, for the fifty-seven varieties of Godconcepts found in America today is the adoption by different investigators of different categories for Deity.

Categories, then, serve as linguistic and methodological instruments whereby the extension of the term Deity is made specific and the data accepted as admissible for the further investigation of the problem are prescribed. But this is only the first step in the process whereby man's relationship with God is intellectually clarified and understood. The second level in the cognitive quest for God may be called the conceptual. We shall define concepts as general terms, less inclusive than categories, whose function is that of denoting, designating, presenting or making explicit the meaning or meanings which emerge from the investigation and comprehension of the data prescribed by the categories. Categories were defined as data-determinants; concepts may be defined as dataexplicands. Categories prescribe data; concepts explicate them. 16 Thus the meaning of God which is implicit in the data prescribed by the category Deity becomes explicit in the conceptual formulations of the conceptions of God.

At the conceptual level one may change terms. At the categorial level, we have used the term Deity to designate the widest extension of the religious object. There is no real justification for making this distinction except linguistic convenience. There are many divine beings in the thought and practice of religious persons and groups the world over. In seeking for the greatest extensionality of the meanings which may be common to all of these conceptions, we need some inclusive term. Inasmuch as Deity is seldom used in the worship experience of the Christian whereas the term God is, it may be preferable to use Deity at the categorial level and God at the conceptual level.

whereas many problems find their source at this level, two of them appear, at the moment, of primary significance. The first is epistemological, and is usually discussed in terms of "faith" and "reason," or "matural" and "revelational" theology. 17 Closely associated with this epistemological problem is the cosmological problem of the relation of Nature and the Supernatural. It is possible that these two problems are but two facets of the same basic issue, the initial attitude with which one approaches human society and the more immediate phases of his cosmic medium. It may not be a mere coincidence that Plato and Aristotle began their work shortly after the Atomic view of nature had been formulated by Democritus

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and Leucippus, or the temodern Idealism took its rise shortly after Sir Isaac Newton formulated his mechanistic theory of nature. In the Platonic and in the Kantian tradition, knowledge gained experimentally was given a much lower rating than that gained by reason uncontaminated by too much observational data. In both traditions, nature was considered a human and divine footstool, and little more.

The prescriptive character of the categories becomes operative at this level. If the category Deity includes within its extension only the "permanent, perfect and changeless" in reality, then certain God-concepts are precluded by definition. God as "creative event" cannot qualify; God as "Macrocosmic Atom" impressing order and form upon the world cannot qualify; nor can God as "Dynamic Determinant," my own view, qualify. Furthermore, Niebuhr's view of "The Holy Spirit as the spirit of God indwelling in man," cannot qualify. Only that which may be included within the extension of the "permanent, perfect and changeless" can qualify.

The problem of the relation of God and the world, or nature, and the Supernatural, is likewise controlled, in part, by the prescriptive character of the categories. If, as it is assumed by some, Deity refers to that in the cosmic environment upon whom one is dependent for his religious values, then interest in the supernatural declines. Twenty-five years ago a revered teacher who had accepted this category could write: "The unknowableness of a transcendent being has now become a philosophical commonplace."22 Now, with the current flowing in another direction, Erich Frank can close his study of philosophical understanding and religious truth with the statement that since God is not "of this world, it is not through reason, but through faith that we can have access to the Absolute."

The determinative nature of the categories is without doubt one of the primary problems in the study of the reinterpretative phase of religion.

No matter what the current interest may be at the conceptual level, the task is ever that of formulating the data considered to be admissible by the category adopted in a conception of maximal comprehensibility. This conception will be based upon a selection from among the mass of data made available under a given category. Furthermore, the selection actually made will be determined, in the main, by certain basic ontological assumptions. It is sufficient here to note that a given category normally provides a basis for development of many Godconcepts having a given structure and reference, each of which may claim to provide maximal comprehensibility.

This brings us to the third or individual-particular level in the cognitive quest for God at the reinterpretive phase of religion. It is the level of psychsomatic or psychophysical prehension of God by the individual worshipped under the impulse of his religious needs. Eventually, the question of the "religious availability" of God must be raised with reference to every formulation at the conceptual level. There come times in the lives of men when they no longer speak of Deity or God, but

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This brings us to the third or individual-particular level in the cognitive cuest for God at the reinterpretive phase of religion. It is the level of psychocachic or psycholopysical prehension of God by the individual wershipped under the inpulse of his religious needs. Hventrally, the question of the "religious availability" of God must be related with reference to secry formulation at the concepted level. There can time is the large lived. There are the the lived lived it was alless the document the the concepted reports.

of "my God." It is this phase of the reinterpretive problem which is normally of greatest interest in the church and least interest in the schools! Nevertheless, it is a problem which has a legitimate place in the study of religion analogous to that in medicine when a new theory of diagnosis or treatment is ready to be applied in actual situations.

It may be noted here that the God whom the individual prehends in worship 24 (or by whom the individual is prehended), is always conceived selectively with reference to the God conceptually defined. When the religious problem facing an individual is the oppressive weight of knowledge relevant to some vital issue, much of which he cannot comprehend, then God conceived in terms of maximal intellectual comprehensibility (God as omniscient, in traditional terms) is primary. He who has lost a beloved companion on life's highway will find God as the conserver of values, as a companion of the lonely way, the God whom he seeks. This is indicative of the tendency, necessary it would seem, to select or to emphasize different phases of the life of God as richly defined conceptually.

The precess whereby we have moved from the categorial to the individual-particular level is one of increasing selectivity. The categories seek maximal extensionality so as to include all that belongs within the extension of the category Deity; concepts seek maximal comprehensibility of God defined in terms of the data prescribed by the categories, but conditioned by epistemological considerations which do not appear to be relevant at the categorial level; the particular-individual level seeks maximal availability of God in terms of personal need and aspirations. In the light of an analysis such as this, the exfoliation of concepts presented in the various histories of the philosophy of religion is understandable.

#### IV

This will be sufficient to indicate the nature of the cognitive levels in the reinterpretive phase of religion. We need to glance briefly at the third phase of the formal analysis, namely, the Technique phase. We defined techniques as evert responses or somatic behaviours. We refer, of course, to what are normally called "practices," worship, and the ritual or routine of religion. It is believed by many that this erea is the most underdeveloped area in theological education. A recent survey of the ten theological schools of the Methodist church indicates that this is the case in that church.

The practical problem of providing better trained technicians for our churches and the development of better techniques both for public worship or private devotion is of high importance to all interested in the religious life of our times. The student of religion sees this as a problem in the area of individual and group psychology. Techniques are related to the function of religion—the goals which may be sought religiously as well as to the conceptions of God which one holds. If the goal of religion is that enhancing or enriching human

which is normally of greatest interest in the church and lead which which is normally of greatest interest in the church and lead lead interest in the profiles which has a legitimate place in the study of religion navious to that in medicine when a new theory of diagnosis or transmissing is ready to be applied in actual signations.

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life in terms of a shared quest for the highest values, then the general nature of the religious techniques will be predetermined. If, on the other hand, religion is concerned to relate individuals to God as "the Wholly Other," a different set of techniques may be indicated. This means that the study of the third phase of religion cannot be undertaking without careful consideration of the other two. The formal analysis of religion thus serves as a corrective and guide in the exploration of the several phases of this subject.

T

The study of religion means, then, the investigation of religion in each of its three phases: Function, reinterpretation, and techniques. The philosophy of religion will find its place in one or more of these several areas and their historical and sociological implications or expressions. Tefore its place can be determined, however, some conception of the meaning of the philosophy of religion must be developed.

In the thought of Josiah Royce, philosophy of religion was that phase of philosophy which was concerned with truth, and particularly with the "inspiring truth."25 In this definition of the field, he was following the pattern established by Immanuel Kant, whose preface to the first edition of his "Religion Within the Limits of Reason Alone," (1793) is still worth reading. Kant distinguished Biblical theology from "philosophical" theology. The former had two functions: That of caring "for the soul's welfare alone," and that of caring both for the soul's welfare and for "the welfare of the sciences."26 But neither of these disciplines consisted in what for him was "philosophical theology." "Among the sciences, however, there is, over and against Biblical theology, a philosophical theclogy, which is an estate entrusted to another faculty. So long as this philosophical theology remains within the limits of reason alone, and for the confirmation and exposition makes use of history, sayings, books of all peoples, even the Bible, but only for itself, without wishing to carry these propositions into Biblical theology or to change the latter's public doctrines -- a privilege of divines -- it must have complete freedom to expand as far as its science reaches. "27 Kant thus distinguished philosophical theology from Biblical theology, which was much more inclusive then than now, in terms of the basic interests of each. Philosophy of religion or philosophical theology must serve reason; Biblical theology must serve the soul and the institutions of society. In more recent terminology, this means that theology and perhaps other phases of theological education owe their primary allegiance to the welfare of the individual person and the religious institutions, whereas the philosophy of religion must concern itself primarily with the investigation of the cognitive adequacy of the religious life. 28 The philosophy of religion may be based upon data gathered from many religions, including one's own, but it must not be determined in its conclusions, by either personal or institutional considerations, in so far as these can be excluded from one's consideration. Philosophy of religions must

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The stady of religion means, then, the invostigation of religion means. The pheases Eurotion, welston, and techniques. The philosophy of religion will sind its places in one or more of these several areas and their historical and sociological implications or expressions. Herefore its place can be determined, however, some conception of the massing of the philosophy of religion must be developed.

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"philosophical," it is recognized that there is much disagreement concerning precisely what is "philosophical". Our present purpose will be served if we may assume that philosophical thinking is that which is done by philosophers when engaged with the problems which are normally acknowledged to be "philosophical problems." This does not mean that all "philosophers" acknowledge the same set of problems as "philosophical" problems, but that any deviation from the historic pattern of philosophical problems must begin with that pattern, and that the area of problems cannot be said to have changed until a sufficient number of persons in the field who are acknowledged to be competent have accepted the changes, at least in principle.

Among the basic interests normally acknowledged to be philosophical, three appear to have especial relevance to religious thought. They are epistemology, or the problem of knowledge; metaphysics or cosmology, or the nature of the "real" and its relations to the world and man; and axiology, often used for the problem of value. Every philosopher of religion may find himself, sooner or later, involved with each of these problems in his investigation of the several phases of the religious complex.

1. The epistemological problems emerge for the philosophy of religion at the functional level. As one examined various investigations in religion -- in the Biblical, theological, historical or psychological fields -- he discovers that each investigator finds it necessary to accept some theory of the nature of religion. If his work is religious in its orientation, it is evident that he must have some general conception of what comes within the bounds of his investigation. He needs a category as data-determinant to block out the area or areas which may contain admissible facts. Differences in the theories of the nature of religion soon become evident. The philosophically inclined investigator wonders why one student confines his attention to the lowest possible form of religions (Durkheim) whereas another examined the most extreme cases (William James, Wobbermin); why some insist that that only can be called religious which has a supernatural reference (Ott, Clemen), whereas others would say that religion must have a natural referent (Mathews, Smith, Vieman).

This leads him directly into the search for the methods used by these several competent investigators in substantiating or validating the views they have adopted. He soon learns that the methods used can be reduced, probably, to four: The Method of Agreement or Simple Emmeration; the method of Extreme Cases; the method of the Religio-psychological circle; and the method of Tunctloral Analysis. He observes, also, that these methods are constines used under the vague generalization of "seientific method," without recognition of the fact that there are many "scientific" methods, and that some of them have little

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cogency whereas others have a great deal, 30

2. In the reinterpretive phase of religion the area wherein many contemporary philosophers of religion find their deepest interest, the problems are related to a cluster of concepts: God, Jesus Christ, nature and the supernatural, man and society, reason and faith. In this area, one is plunged into the basic problems in epistemology and ontology, and here also, the relations between theology and philosophy of religion may become confused. It is possible, however, in the light of the analysis of the three levels in the cognitive quest presented above, to draw a rather useful line of demarcation. I We noted the problem at the categorial level was that of finding the extension of a given term, Deity. We may restate the task as that of finding the maximal extension of a term which would include the God-concept of the Christians and its functional equivalent in all the religions of the world. The problem at the conceptual level may be restated as that of finding the maximal comprehensivility in the God-concept of a given religion; and the problem at the level of the individual-particular is the maximal personal availability of the God defined conceptually. In this analysis of the general problem, the normal place to begin is at the conceptual level, the level of God-as-defined. One's interest may then lead him in the direction of the categorial level to determine whether or not the concept is based upon data which are drawn from a given category, and to question the validity of the category adopted. This is essentially a philosophical quest; as Kant stated it, an interest in the reasonableness of the conception without specific reference to its religious or institutional values. On the other hand, one may begin with the concept, and after satisfying himself as to its validity, may move toward the problem of its maximal availability to those in whose religious welfare he is interested. This is essentially the theological interest. It relates itself more directly with the needs of the pastor and people. The other interest is more philosophical. This does not mean it is necessarily divorced from value-considerations, but does mean that its effects are less immediate. As Whitehead observed, it may take hundreds, yes, even a thousand years for an idea of profound generality to become effective in human life. 32 The theologian, then, seeks maximal comprehensibility and maximal personal availability in his approach to God-concepts; the philosopher of religion seeks maximal comprehensibility and maximal extension or datainclusiveness in his approach to the problem.

The philosopher of religion feels it to be his primary responsibility to move in the direction of maximal extensionability, to check his conclusions against the experiences of mankind, not only or merely against that of his own religious culture. The theologian shares this conceptual interest with the philosopher of religion, but recognizes it as his duty to move in the direction of maximal value to those whom he serves. 33

Perhaps the primary reason for the tendency in philosophy of religion to move from the conceptual to the categorial level is found in the way in which categories are "deduced." If

Fig. The relationary relity of the second parties of religion the second when etc. the good transfer being grant to supadquee linky were que two when nad comes to measure is not bedefine sent and forg edt , described God, Ferns Christ, natione and the supermatural, were and scot stor. resson and faith. In this ares, one is plunged into the basic problems in epistemelogy and ontology, and here also, the relations between theelegy and philosophy of religion may become commused. It is possible, however, in the light of the analysic of the three levels in the cognitive quest presented above, to drew a sether useful line of demorcation. The roted the problem s to colege the eat gribait of that of level Lairogetse ent to given term, Deity. We may restate the task as then of finding the maximal extension of a term which would include the God-concept of the Christians and its functional equivalent in all the religions of the world. The problem at the conceptual level may be regarded as that of finding the maximal comprehension in in the God-corcept of a given religions and the problem of the level of the individual-particular is the mardwal personal evellability of the God Gefined conceptually. In This smalysis of the general problem, the normal place to begin is at the conceptual level, the level of God-as-Cefined. One's interest mey then lead him in the direction of the categorial level to determine whether or not the concept is based upon data which are drawn from a given estegon; and to question the walldity of the octagory shopted. This is essentially a philosophical quest; an Kant stated it, on interest in the reasonsblenese of the compaction without specific reference to its religious or institutioned values. On the other hand, one may begin with the concept, and after satisfying himself as to its validity, may move toward the problem of its maximal availability to those in whose rollgious wolfare he is interested. This is essentially the theological interest. It relates itself more directly with the needs of the pastor and people. The other interest is more philosophical. This does not mean it is necessarily divorced from value-considerations, but does mean that its effects are less immediate. As Unitehead observed, it may take hundreds. yes, even a thousand years for an idea of profound generality to become effective in human life, 52 The theologism, then, seeks maximul comprehensibility and maximal personal availability in his approach to God-concepte; the philosopher of religion seeks meximal comprehensibility and maximal extension or datainclusiveness in his approach to the problem.

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categories are "data-determinants," that is to say, mark out the limits of data-admissibility, they are, in one sense of the word, apriori. They are presupposed when one begins to collect data, thus they must precede the utilization of empirical data. The category for deity, defined as the data-determinant which governs the admissibility of data which may be used at the conceptual level, cannot be supported, directly, by the examination of specific instances. It may be adopted either by postulation or deduction. If by postulation, then the question of its validity has merely been costponed, and may later have to be faced. If by deduction, then that from which it is deduced must first be established. In the case of the category for deity, we suggest that it is deduced, normally, from one's conception of the nature of religion. If religion is an attitude appropriate to some supernatural power (Otto, Clemen), then the category for deity will confine the search for data to the supernatural; if religion is devotion to the source of human good, conceived in terms of absolute immanence, (Meman, Meland), then the data considered admissible in terms of this category will be found in the world of men and events.

It will be evident that these problems are closely related, on the one hand, to history, sociology and culture—in the attempt to determine the functional nature of religion as a cultural institution, and to metaphysics and epistemology—in the criticism of methodology and the development of metaphysics and cosmology. Furthermore they impinge consistently upon the problem of value. This is true because, hypothetically and provisionally, it appears possible to correlate one's interest in nature and the supernatural, reason and faith, with certain basic conceptions of and attitudes toward the more immediate aspects of one's Existential Medium, to which the name nature may be given.

The philosophy of religion, then, will find its place in the study of religion at those points where the methodological phases of epistemology becomes critical; where the cosmological interests are at stake, where men like Whitehead and Hartshorne in America and Alexander and Morgan in England have served so well in the development of systems worthy of utmost attention; and where problems of value emerge and demand attention. Here Urban, Perry, and Wieman deserve attention for their contributions to value theory in its relation to the Christian quest for the good life.

The relationship of the philosophy of religion to the other interests in the study of religion is another problem. We have indicated the way in which the relationship of philosophy and theology may be conceived. We have also noted by implication the way in which this discipline draws upon history and sociology for materials and guidance, and how in turn it may serve them by viewing their methods in the light of the epistemological field as such. The specific relationships to these and other fields requires further consideration. The present paper will serve, however, to indicate the general nature of the approach to such problems. It will have indicated, also, that the study of religion is itself so wast that the fullest cooperation of all fields will still leave much information to be gained.

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It will be evident that these problems are diosely related, on a can hand, to history sectology and oulture-in the attempt to determine the functional mature of religion as a cultural institution, and to metaphysics and epistemology—in the entitoism of metaphysics and compley. Furtherwore that the contract of metaphysics and compley. Furtherwore that have the problem of value. This is the best to him hyperiod and provide and the appears possible to consider a content the automate the mature and the appears of the conceptions of and attitudes toward the more amount appears of one's linies of and attitudes toward the more amount appears of one's linies of and attitudes toward the more amount appears of one's linies of and attitudes toward the name which was a content of the conception of and attitudes toward the name which was a content of the conception of and attitudes toward the name which was a content of the conception of and attitudes toward the name which was a content of the conception of the content of the

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The relationship of the philosophy of religion to the other action to the other successive is the study of religion is snother problem. We have the considering the ray in which the relationship of philosophy and therefore have else noted by implication the tend that this this facing has a point and lover action the tend of this this facing and how in turn his may serve than by viewing that a such in the establishment in the observation in the observation in the observation of the exact the short of the exact the electric electric exact the electric electric exact the electric electric electric exact the electric elect

Boston, 1855, p. 7 The Elementary Forms of The Religious Life, (Eng. trans. J. V. Swein; Glencoe, Ills. 1947, p. 47. First ed. 1915)

Tbid., p.37

Tbid., p.427

Cognitive" is used here to mean broadly what is generally known as "knowing" in its most inclusive sense. Cf. Lewis. An Analysis of Knowledge and Valuation, (1946), ch.I; Whitehead, A. N., The Function of Reason, (1929); Ledger Wood, The Analysis of Knowledge (1940), pp.16-24

Ledger Wood, The Analysis of Knowledge (1940), pp.10-24
We are using the term methodology as "the systematic analysis and organization of the rational and experimental principles and process which must guide" an inquiry which deals with existent realities of functions of such realities. Greenwood, "Methodology" Dictionary of Philosophy, (1941) from whose definition the quotation comes, would confine methodology to sciences, or "the special sciences more particularly." This limitation is not necessarily valid. Analysis and organization of principles and processes, "rational and experimental" appear necessary in all investigations of man and his existential medium. Methodology is thus closely associated with "the ways of knowing," D. C. Macintosh, The Problem of Religious Knowledge, pp. 9 passim employs the term in this manner.

The Varieties of Religious Esperience, (1902), p. 31

Religion: Its Functions in Human Life, (1946), pp. 287f. Whereas he calls this "proto-religion," it still controls both his selection of data and their interpretation.

OBernhardt, "The Cognitive Quest for God," The Journal of Religion,

XXIII, Ap. 1943, p. 92

Grundriss der Religionsphilosophic (1934), p.3

12This use of the term "category" is similar to that of Ledger Wood, The Analysis of Knowledge, (1940), Chapter VIII. He defines a category as "a concept of high generality and wide application fabricated by the mind with direct or indirect reference to the experiential world and employed by the mind in the interpretation of that world." (Ibid., p152). An inspection of my definition, developed before I became acquainted with his, will show various differences but general agreement.

13Cf, his Matter, Life and Value, (1929) 14The Source of Human Good., (1946) p. 306. 15Cf. Science and First Principles, (1931)

16This view of the categories and concepts was presented in "The Cognitive Quest for God," The Journal of Religion, KXIII, Ap. 1943, pp. 92f. The relevance of categories to the problem of God was presented, in preliminary fashion, in "An Analytic Approach to the God-concept." Religion in the Making, II, March 1942, pp. 252-263. Ledger Wood, The Analysis of Knowledge (1940), chapter VIII, defines concepts similarly. However, we differ in the matter of the "deduction" of categories, and in the distinction between the "prescriptive" and the "explicative" roles

attributed to them.

17 Cf. Ferre, Nels F.S., Faith and Reason, (1946): Burtt, Types of Keligious Fhilosophy (1939); Frank, Erich, Philosophical Understanding and Keligious Truth, (1945). The writings of the men associated with the Neotrhodox school may be consulted for discussion of the relevance of faith and revelation.

18 This distinction may be noted in Broad, C. D. Scientific Thought, (1925), pp. 155ff., and also in Whitehead, A. N., Process and Reality, (1929), pp. 180ff; Adventures of Ideas (1933), part II.

19 This is Northrop's conception of God presented in the last chapter of his Science and First Principles, (1931).

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Dernhardt, "God at Dynamic Determinant," The Journal of Leligion. MIII, Oct, 1943, p. 276-285. Miebuhr, R., The Nature and Destiny of Man II, p.99 Smith, G. B., Dictionary of Religion and Ethics, (1924) Philosophical Understanding and Heligious Truth (1945), p. 164. 4cf. Whitehead, Process and Reality, (1929), pp. 334ff., for the way in which he are using the term "prehends," in a modified way. It is a term denoting a relationship between the worshipper and God which seems more appropriate than any other available.

5cf. p. 68 above. 6Eng. trans. and notes by T. M. Greene and H. H. Hudson, (1934), pp. 7 ff.

7 Ibid., p.8 8This general understanding of the nature of the philosophy of religion dominated the thought of many historians of the field: Pfleiderer, Otto, The Philosophy of Religion on the Basis of Its History (sed. ed. 1883), I., lf. Caldecott, A., The Philosophy of Religion in England and America (1901); Wach, J., "Religionsphilosophie," in Die Religion in Geschichte und Gegenwart, (1930); H. N. Wieman and B. E. Meland, American Philosophies of Religion, (1936). It is also characteristic of individual writers in various countries: Burtt, E. A. Types of Religious Philosophy, (1939); John Caird, Introduction to the Philosophy of Religion, (1880); Carl Clemen, Grundriss der Religionsphilosophie (1934).

9Ayer, A. J., Language, Truth and Logic, (1936) proposes a sharp delimitation of the field. Other points of view are presented in Collingwood, R. G., An Essay on Metaphysics, (1940); Emmett, D. M. The Nature of Metaphysical Thinking, (1945); J. Maritain, A Preface to Metaphysics (1941); Bergson, H., The Creative Mind, (1946); Whitehead, A. N.,

Process and Reality, (1929).

\*\*OBernhardt, Vm. H., "Concerning Definition," The Crozer Quarterly, Vol. A

(Oct., 1933), pp. 458-479; ibid., "The Cognitive Quest for God," The Journal of Religion, XXIII, No. 2, Ap. 1943, pp. 91ff, and "God as Dynamic Determinant," ibid., Oct., 1943, pp. 276ff.

31Cf. pp. 70f.

32Adventures of Ideas, (1932), p.220.

33It is interesting that both Kant and Whitehead reached conclusions concerning this phase of the work of the philosopher of religion at approximately the same age. Kant was 69 when he wrote Religion Within the Limits of Reason Alone (1793), and Whitehead was 71 when he wrote The Adventures of Ideas (1932), which contains in the chapter on "The New Reformation," a good charter for the philosophy of religion.

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the Tarki Absolute Transcendence is used to designate a widley held theology which stresses the otherness of God. Using the cosmos as a frame of reference, God is defined in terms which indicate his transcendence to the natural world, and to all that it contains. This transcendence may mean (1) spatial transcendence, (2) temporal transcendence, (3) qualitative transcendence or (4) epistemological transcendence. In every instance, the relation between the natural and the supernatural is one of discontinuity rather than continuity.

It is sometimes asserted that only one of these meanings is employed when God is said to be transcendent. Thus Emil Brunner stated that the transcendence which he attributes to God is prinarily epistemological. Thus God may be present to both nature and history, but he cannot be known through any study of either or both. However, when one examines his view of human destiny, he is convinced that temporal and qualitative transcendence are implied. Furthermore, when we examine the basic assumptions upon which the logic of Absolute Transcendence is based, these differentiations in the meaning of transcendence will prove to be more or less insignificant.

To designate more specifically the type of religious thought we propose to examine, we shall list some of the better known men whose theology we have in mind. The Barthian group in surope and their Neo-Orthodox adherents in America are both the best known and most extreme. Their writings are, in the main, extensive and excursive. Their obsession with the need for scriptural support for every statement they make, and their insistence that scriptural and traditional language is the only language in which theology can be written, makes their style prolix and diffuse. If one will spend an evening with the volumes produced by Karl Barth this tendency toward circumlocution will become painfully evident. Barth, Brunner and Paul Tillich are p rhaps the best known Europeans; 2 Reinlold Niebuhr is the most prolific of the American exponets of Absolute Transcendence, but he has many followers both in Great Britain and the United States. It is these men, then, whom we shall have in mind when we discuss the logic of Absolute Transcendence. Nels F. S. Ferre, though born in Sweden, was educated in the United States and is attempting to maintain the essential elements of Absolute Transcendence while at the same time using the language of Partial Immanence. How successful he will be remains to be seen. The outlook is decidedly dark on the basis of what he has thus far produced. Gustav Aulen and Anders Nygren of the Luncensian school in Sweded are becoming better known to English students. Their divergencies from the positions of the men listed above is not significant so far as the logic of Absolute Transcendence is concerned.

It may appear paradoxical to attempt an analysis of the logic of Absolute Transcendence when its primary emphasis is a denial of the capacity of reason to reach truth in important fields.

<sup>\*</sup> The Iliff Review Vol VII, No. 1 Winter, 1950

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And the sometimes casersed that only one of these scentuly as each of the same that the same cased the present that the said for the said to be arranged ont. Thus Said farment stated that the transcendence which he attributed to too the property arity of the transcendence which he attributed to be a property and history, but he cannot be known through any stady of states of both. I However, when one examines his view of human destiny, he is convinced that temporal and qualitative transcendence and in the liquide of Absolute Arange and the basic accumpations upon which the Logic of Absolute Arange and angeled based, these differentiations in the meaning of franscendence will prove to be more or less insignificant.

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In fact, D. o. Maint - Clause : Mr. Math. 22 a omer in reactionary irrationalism. 3 Jutamerals 2 Togac' observable of Absolute Transcendence more closely related to other schools of theological though than one imagines at first glance. It is this logic which we now examine.

The logic of Absolute Immunerate rests upon the Law of Excluded Middle. This law as used here may be formulated as follows:
Human life must behieve its pre-Fall status. If it cannot do so in "natural" terms, then its only recourse is to the supernatural. With this basic assumption, the method used in Absolute Transcentence is comparatively simple. Every evil found in personal life or society is attributed to human sin. All attempts at social reconstruction which stem from human or natural sources are judged by an absolute standard: I f they fail to reach perfection at any point, they are condemned. Finally, recourse is had to the scripture as a source of Knowledge of God and as a guide to human action.

This type of logic comes to clear expression in Reinhold Wiebuhz o work on the philosophy of history. 4 He begins with a rejutation of the idea of history as a redemptive process, an idea held by many thinkers in the Eighteenth and Nineteenth centuries. It was believed that change was under way, and that all change was for the better. What this "better" meant underwent some change, of course. Niebuhr notes the following definitions of the term: To some it meant "increasing physical comfort and well-being;" to others it meant the unification of all mankind: To still others it meant the progressive democratization of all areas of line, and life in all areas: to still others it meant the growth of reason as dominant over natural impulses.5 More recently, there has been some agreement that freedom and rationality are the essential goals of history as a redemptive process. The growth of educational statistics and the spreading interest in the "common man" are indicative of this consensus. Virtue was believed to be a consequence of the achievement of democracyand intelligence. 6

We have observed an increase in educationin denocratization. What are the results? Niebuhr answers this in his own inimitable way. Look at the mess in which the world now finds itself! What more is needed to provide absolute and complete refutation of the theory that history is a redemptive process? History for Niebuhr, is "not a realm of conflict." The conflict results from the rise of new forces and forms of life, " Which challenge the old and established. There is also another conflict indicated by miebuhr. It is that which grows out of man's relations to two worlds: the world of common sense, science and technology, and the world of thought, feelings and imagination. The first is the public world of events; the second the realm of personal appreciation and decision. There has been a steady development of knowledge and control in the realm of nature, but this has not been paralleled by comparable control in the sphere of the moral. Thus man finds it possible to do more things without at the same time reaching any clearer conceptions of the reason for so doing. He meets more people without at the same time entering into deeper iellowship with them. This is a suggestion presented with clarity and precision by E. G. Lee, in "Mass Man and Religion. 2

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itself of no final goal, although it is ever the bodge of goals claiming finality. Metall, in history, for Niebuhr and the Absolute Transcendental school in general, means ultimate meaning. Since there is no ultimate meaning in history, and since it contains no final goal, history is rejected as non-red mptive. There is no redemption without finality and ultimacy for Absolute Transcendence. With this as the test of history, the result is not unexpected. History is dismissed as relative, unfinished, imperfect, and inadequate.

If history is not redemptive, where is salvation to be found? The answer is stated clearly by the men under consideration. There are but two possible sources from which help can come: From man and nature itself, or from God or the Absolutely Transendent. Man and nature having been proven inadequate, our hope is confined to God. And the God whom Niebuhr means is the God of the Bible. More than half of "Faith and History" is devoted to the presentation and application of the "Biblical" faith.

Barth, Brunner and others of this school use similar logics. They assure that perfection—the realization of unlimited possibilities—constitutes the goal of life. They observe, in the mean time, that everthing is permeated with imperfections. Knowledge is relative; metaphysical systems are many, each claiming to be true and each asserting that without its use further knowledge is impossible. They observe the plans formulated which are presented as approaches to a higher life for mankind: The League of Nations, The United Bations, the Marshall Plan, the Atlantic Pact; they see various forms of government—monarchy, democracy, fascism and communism, each claiming to be superior to all of the others, and yet each bearing the marks of its own imperfections where every one may see them. Mankind, so they assume, was made for perfection, yet imperiection and worse abound.

This is also the logic of Recent Humanism. If God is, argue the Humanists, then man must be absolutely certain of His existence, and all evils must be removable within the foreseeable future. Yet when they look about themselves, what do they discover? Knowledge of God is impossible because of its very bulk, according to Harry Elmer Barnes; or man's knowledge of God is hypotheticl and therfore relative, according to Walter Lippmann; or man stands in no need of God anyway, according to A. E. Haydon. Thus both the religious Absolutists and the religious Humanists agree that if God exists, the final fulfillment of human hopes is not only possible but inevitable.

But at this point agreement ceases. The Religious Humanist concludes that since absolutes are unavailable, there is no truth in the system of ideas presented. We noted the basis of this in a recent issue of this journal. We hat does the fieldieus Absolutists do in the face of similar evidence?

Account on the first goal, although it is even the some to goals claimed the first goal, although it is even the some to goals claimed the accounting the first of the event and the absolute france-of-outal school in general, we will all althous account to general, seeming in althous accounting to there is no ultimate meaning in history, and since it contains no final goal, bistory is rejected as non-red mptive. There is no redemption without finality and ultimacy for Absolute Transcendence. With this as the test of history, the result is not unexpected. Elstory is dismissed as relative, unfinished, imperiect, and inade-oquate.

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He assumes that the goals of God most find inhill went. and that these goals include what we have here carled per-Mection. If it cannot be found in historic processes, then it must be found in some tranhistorical situation. The same thing obtains in the case of truth. If there is absolute truth, an assumption made by the Absolutist, and if it cannot be found by means of human research and other methods of discovery, then God must provide men access to it in some other way. The way which these mer accept as God's other method is revelation, and more specifically, the Biblical revelation. But method is not the fundamental question: Why assume that there is absolute truth, and that this absolute truth is a prerequisite to human salvation? Until this question is raised and insisted upon, the logic of Absolute Transcendence will maintain itself. If it is driven out of the scriptural stronghold. It will take refuse in the creeds; when these fall, it will take refuge in the "religious value of Jesus Christ," with the Ritschlians. Finally, with the Roman Catholic Church, it can take refuge in an infallible Pope. (The basic factor in the logic of Absolute Transcendence is the assumption that there is an absolute truth without which life cannot achieve its higher levels, and that justice demands that it be available to us in some way. All other matters are secondary and perioheral.

why assume the possibility of Absolute truth? The Absolutist believes he can just by this belief. In a recent book by E. G. Lee, "Mass Man and Religion," a book that won the United Nations Competition Prize of ten thousand pounds, a dirge is sung over the loss of absolutism in religion. Lee asserts that this loss has shaken life to its depths. With its removal, man lost his sense of worth, his feeling of individuality, and his personal dignity. He became "massman." He no longer lives, works and thinks as an individual; he thinks en masse, works en masse, lives en masse. The individual per se is becoming extinct; the mass is absorbing his meaning and his significance.ll

These things have happened to man, according to bee, because he has lost faith in any final direction for human living. Without an absolute goal of life, no moral demand can be absolute. If we do not know where we are going, how can we assume that any given change is absolutely right or necessary? Man no longer knows why he is here, why the world exists, or what his final destiny may be. That is to say, he may have theories which he accepts as half or more than half true, but no one of them is accepted as finally, ultimately, absolutely true. Under such circumstances, he takes refuge in the mass. At least, if he is headed the wrong way, he will not be alone in so doing! This is the situation, and this the reasoning which bee believes produced mass man. What such men overlook, or course, is that those with whom they join themselves are as irrevocably lost as they are. The mass like the single individual, is also lost.

The solution which Lee offers is that it is necessary to restore faith in some Absolute. He does not believe we can restore the Absolute proposed by Earth, Brunner, Niebuhr and others since this assumes a world-view impossible for mordern man.

Loneral. to wa in some way. All other matters are secondary and perhigher levels, and that justice demands that it be available there is an absolute trush stinout which life cannot solieve lis the legic of Absolute Transcendence is the assumption that can take refuge in an infallible Pope. The basic factor in Finally, with the Roman Catholic Oh roh, MS the Ellichlians. hold, it will take refuse in the creeds; when these falls it will take refuse in the "religious value of Jesus Christ," with and insisted upon, the logic of absolute Transcendence will maintain itself. If it is driven out of the sort, turn strongprerequialte to human salvetion? Until this question is raised there is absolute truth, and that this absolute truth is a But method is not the fandamental question: Why assume that revolation, and more specifically, the Mblical revelation. way. The way which where mer accept as God's other sothod to discovery, then God must provide men access to it in some chier he found by means of hemen researoh and other motheds of truch, or essamption made by the Absolutist, and if it canact same thing obtains in the case of truth. If there is absolute it many be found in nome translatorical attaction. The rug pena (unas Tours ruchada wee no have bero centad pena rug pena (unas Lours ruchada wee no have bero centad pena y o part per proper and exercises of the profession between the contractions

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It must be an absolute valor lies been of and beyond the myths and stories men tell to make moral demands meaningful to themselves. "What is the way out? The present spiritual difficulty, in the name of faith, demands a new exercise offaith. It demands that men should fight their way out of absolute claims, to an acknowledged truth above them." 12 There appear to be two affirmations in Lee's proposals. First, that men must have an absolute faith; but secondly, they dare not believe that they know what this absolute faith is, or what its source is. What men need is a "poise of spirit, a withholding of conviction from what is obviously temporal, and yet a reserve of conviction flunginto what is eternal and universal." 13

Stated in other language, the justification which is offered for the assumption that there is absolute truth and absolute justice is that men need such belief if they are to remain men. It constitutes an absolute claim made by men upon the sources of their being for that which will permit them to remain human and humane. Despite any criticism one may offer of those who hold to the theory of Absolute Transcendence, he must admit that they are concerned with what they firmly believe to be the "crisis of our age." Any sttempt tosweep them aside as "reactionary irrationalists" cannot be taken seriously, at least not with reference to the leadership if the movement. They are thoroughly convinced that humanity is lost, in a personal and ultimate sense, and that its recovery of an absolute sense of moral direction. Relativity so they claim, in so far as knowledge of the ultimate nature of things is concerned, is an ompossible basis for the maintenance of human dignity and worth.

It is possible to understand this logic of Absolute Transcendence. It is recognized that human life at a relatively high level assumes the possession by persons of a given quantum of security and sighificance. These values were possible to men in a rural society in close and intimate relationships of family and community life. Families themselves were large; they supplied most if not all of their own food, clothing, shelter and even their own social life. In the neighborhood where they lived was the cemetery, its crude stones marking the passing generations, and the babes in arms symbolizing the coming and future generations. Security and significiance were there. There was continuity in the land one owned and cultivated; in the stable community life; in the family life spanning the three or more generations living under one roof. The very of form of human existence made possible a rather high degree of security.

There was significance, also. The family had often cut its own farm out of the wilderness, or dug out the stones and built fences with them which encircled their livestock or protected their gardens. It was "our" family which did this; which built the homes, and dug the wills, and built the fences. Next door, half a mile or so away, dwelt another family which had done similar things on a comparable piece of ground. Together they built the school-house, the church, and the roads leading to them and to the markets.

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There was significence, also. The family had often out its own farm out of the wilderness, or dug out the stones and built fences with them which encircled their livestook or protested their gendens. It was "our" family which did this; which built the homes, and dug the wills, and built the fences. Ment door, half a mile or so away, dwelt another lamily which had done similar things on a comparable place of ground. Mogether they built the school-house, the church, and the resda leading to them and to the markets.

munity; each had alterally omit a self late the this add landscape about it. ( bigulileance, delined as status in the life and thought of others, found a natural house in such a culture.)

This type of social life served as a matrix, also, for the growth and maintenance of the conception of an ultimate and unchanging goal for human life. The unchanging, or at least hardly perceptable changing of life of the times produced a mentality adjusted to permanence and finality. Thus the idea of an absolute truth embedded in a revealed Scripture, could maintain itself with little difficulty. It was the change to a dynamic culture by the industrial revolution in the past two centuries, and the consequent mobility of mankind, which produced the "new mentality," A mentality which accepts change, modification, revision, and invention as the basic characteristic ofreality. It is this change, with the concomitant expansion of the areas of tension in the modern world, which present to the Absolutist his problem. We can now reformulate it: How can one find the poise and serenity presumably normal in a static culture in a highly dynamic and competitive society? Like the encient prophets, modern Absolutists would call men back to the ancient ways.

The Absolutist is fighting a real battle. Any man who fails to recognize the reality of the difficulty which they confront is actually more blind than they are. They are not concerned, primarily, with saving either the authority of scripture or the finality of traditional doctrines. They seek to save them because they believe that only through the Biblical tradition can individuals find security and significance, and cultures rise out of the morass engulfing them. To miss this interest of Absolutism in religious thought is to miss what is essential to it.

The rise of modern Absolute Transcendence and its growth f followed rather closely upon the rise and spread of absolutism in economic and political fields. Karl Marx devoted himself to the development of an absolute ethic for the poor and dispossessed when the effects of industrialization and increasing mobility became evident in the late nineteenth century. The loss of security and significance was felt more quickly in these realms than in the ethical and religious, and the reaction to it occurred earlier. Fascism in Italy and National Socialism in Germany, as well as Communism in Russia, were later and overt responses to the same situation. Even the progressive socialization of western Europe and England appear to be oriented toward the same problem. The distinctive characteristic in each case is the same: The economic security and the sense of personal worth found in large families and an agricultural economy were gone or going rapidly, and men sought desperately for some new foundations for human life.15

The logic of Absolute Transcendence is the logic of every absolutism of the present day. As such, it cannot be met by "logic-chopping," by purely academic criticism, or by pointing to more adequate interpretations of the crisis and to more efficient ways of meeting it.

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The Absolution is fighting a real battle. Any was the falls to recognize the reality of the difficulty which they confront is setually more blind then they are files are not so correct, primarily, which maring elther the anthoxity of surlying or the finality of traditional doctrines. They even be noted than become they believe that doctrines. They even be noted that the distinct the first and signification of the acres and cultive rise of our the acres and cultive rise of out the acres enguliing them. He miss this interest of the acres enguliing them. He miss this interest of the acres enguliing them. He miss this interest of the acres to a the second of the acres of of the acres

The rise of modern Absolute Franscerdovec and the growth f Kollowed rether closely upon the rise sed spraad of abuolation in economic and political fields. Kari Mara devoted bluepill to the development of an absolute wille for the prograd dispolicerous in inchistration of industrialise of and come for several processes of the contraction of the con cobility became ovident in the late alacticath certary. The loss of secarity and significance were felt more quietly for these realms then in the athioxi and religious, sub the resutti to it courred eariller. Fascien in Avaly and betaund Sociation in Carmany, as well as Communisa in Russis, were labour and overt responses to the seme climation. Bran the properties socialization of vestern turope and Ingland appace to he urlented toward the same problem. The distinctive characteristic in each case in the same: The economic security and the sense of personal worth found in large denilies and an equipmentarral economy were come or going repidity, and gen congict descentives. for some men foundations for break like. If

The logic of Absolute Transcendence is the logic of ethic absolution of the propertusy. As such, it counct by and by a logic of the propertusy seadenic erignerian, or by pointed to nowe edoquete interpretations of the crisis and to now esticions were the interpretations.

That murking is speing a enjoy agints as a rotal of the emergence of new and revolutionary forces walch are challing the foundations of personal security and personal worth is evident to ever observant person. But this observation of itself does not justily the legic of Absolute Transcendence, or for that matter, of any other absolutism of our day. (The adequacy of the Absolutist logic may be determined by raising two questions: (1) Is the specific logic of Absolute Transcendence necessary? (ii) If so, how feasible or possible is it? The second question may need some explication or justification. Granted that cancer is a source of danger to human survival. at least, at certain ages, and that a cure for it is necessary, if we are to live long and well, we still face the question: Can we find a cure for it, or must we adjust ourselves to relatively adequate healthand happiness in a world where cancer obtains? 16 One may thus agree with the Absolutists that some further basis for human life meeds to be found in this highly dynamic age without at the same time accepting their specific solution to the problem. It is not enough to point to a desired goal. One must then consider the possibility of its achievement in whole or in significant part.

The first assertion of Absolute Transcendence concerns the nature of man's historical experience. They assume that neither nature nor history offer men any hope of a successful attack upon the present crisis. Hope for them is found only in non-historical or trans-historical forces and goals. How much truth is there in this assertion?

It may be observed that the progress which has occured in human history has resulted from pursuit of proximate goals with limited but definitely human knowledge. The lengthening of the span of haman life from an estimated twenty-five years at the beginning of the Christian era to more than sixty years in the west today did not depend upon absolute truth nor upon final goals. Physicians battle diseases despite the fact that they know each individual has a limited life-expectancy. The change from an economy of scarcity in agriculture to one of abundundance did not result from the possession of absolute knowledge. It was the result of piece-meal attack upon specific problems such as soil sterility, transportation, improvement of grains and stocks and similar interests.

It may be observed that the assumptions basic to scientific work are sometimes believed to be absolute presuppositions. These assumptions may be treated by some scientists as final, at the same time, they are subject to change without prior notice whenever the results of experimental or theoretical invertigations suggests the advisability of so doing. Thus nature is believed to be orderly, but this conception has been under attack for some time. This statement from the science editor of a highly respected newspaper presents one phase of this. "It is an humble and unpretentious science which now faces the world, for all its startling discoveries about stars and atoms. Most of the cocksure laws that once served to explain everthing, from the wheeling of the planets to the constitution of matter, have been swept away. In their stead we have statistical averages, statements of probabilities, theorems in higher geometries.

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The first sasertion of Absolute Transcerdence concours the nature of man's bistorical experience. They assuce that neither nature nor history offer men any hope of a successful absoch non the present arists. Hope for then found only in House historical or trans-bistorical forces and goals, found only in the latter of the income.

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The may be observed that the assumptions beste to solventail? From the becomedians believed to be absolute prosuppositions. I these examptions hay be treated by some solventails as the last because the same time, they are subject to change without private solves whomever the results of experimental or theoretical live till till and subject to be orderly, but this conception has been under attack for some time. This statement from the science editor of a bight respected nowspaper presents one obser of this. "It is an absentable and unpretenting discoveries about states and abous. However the object subjects that once served to emplain everthing, from the cockeurs laws that once served to emplain everthing, from the object constitutions of probabilities, state subject to any. In their stead we have subject to constitutions of particular states of probabilities, where the treatment is help to the probabilities.

Gone is ether of Maxwell, that extraordinary complex of gerrs, squirts, jellies, vortices, tenuities and rigidities which once served to explain the transmission of light, heat and magnetism. Gone is the 'force' that made stones fall to the ground. Gone, too, are cause and effect. This is a cosmos in which chance rules, in which there is room for free will—and hence for the poet, artist and mystic as an interpreter of reality."18 This appeared in 1933, nine years before the achievement of the first chain reaction which resulted in the atom bomb. Scientific assumptions are regulative principles which control investigations. Their validity is canstantly under question. They determine the methods men use in the investigation of nature; they do not determine the conclusions which men will reach as a result of these investigations.

This means that the advances made in modern science with the consequent developments in modern technology arenot dependent either upon final goals nor upon absolute truth. It may be necessary, as Absolutists assert, to have ultimate truth and transhistorical goals to guide and stimulate men in their quest for security and significance in moral and religious realms, but they are not necessary for those who investigate the pain-producing factors in life, and devise means whereby the incedence of such factors is reduced. This is a solid body of evidence which denies the assertions of the Absolutists, a body of evidence which cannot be swept carelessly to one side. If those of us who seek to alleviate the social and political ills of mankind cannot function efficiently in terms of proximate goals and relative knowledge, we must confess that we are lesser men than those who function in matters of health, food production, and related values. This is a conclusion theologians and philosophers should be slow to accept.

We should investigate the possibility of adopting proximate goals and partial truth in our quest for a just and orderly society. There are no priori reasons why this approach will not achieve comparable goals in the ethical and religious fields. It has had comparatively good results in our treatment of criminals, We have been becoming progressively more humane in our treatment of those who for various reasons engage in activities which "impair and endanger its (the community's) internal peace and security."19 When absolute or supernatural standards obtained in a society, little progress occured in the treatment of the criminal. When psychological and sociological factors bearing upon criminal behavior were subjected to critical investigation, it became possible to establish proximate goals and to work toward their achievement with the knowledge and skills available. The criminal became a person with problems for which society was believed to be in part responsible rether than a deviator from absolute stan ards. So far as the treatment of criminals is concerned, history has been, in part, a redemptive process. This is a fast which can be documented, and waich has been so established.20

If this is true, then the logic of absolute transcendence must be modified. Its logic rests, as plinted out above, upon the Law of Excluded Hiddle: There is no middle ground between absolute truth and ultimate goals and no truth and no goals.

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go occober Whis is a conclusion theologians and pailosophers spondi by oner function in matters of health, food production, and relicity will r THE STATE HOUSE HOW KESSOT OMN OF SOUR SUCTORS GRAN OM STOPE og**ram ergregengil im terms of Drorinage Godie e**nd megalika kad nav be over he ecolosely to any sade. In those of the contraction of the The tast trons of the Abrillities a good of evil nice of the Abrillities of TECCOLD FO LOCKCOU! - Minis de a solid body of evidence ambelode Rechark in like, and device sourc whereby the language of a so in a sko koje kodobskih tok juose Apo Thespyllego juo biji selilje i i i securately and adenatizennes he morne and relations vestingly one gradokjen Keeja ko Taras ene arringeka man in kannidaani. Maa seerra en yasojagiake sasoro an paka nyotnesa kunda saso saso kannida olthor moon linel goths nor about absolute tructs. He had be need the confidence Considers and the confidence of t gifts maker gift, the againess made in modern somether inter-

redamptive process. This is a fast which can be decimented, and writch has been so established.20 ment of criminals is concerned, history has been, in rest, a then a deviater frum absolute at n ares. So for to the term tor which society was believed to be in part responsible well as suills available. The crisinal became a person with problems and to work toward their schievement with the knowledge and vestigation, it became possible to out blish proximate goals bearing uson original behavior were subjected to oxitiated the of the extainst. When paychological and sociological factors tained in a society, little progress occured in the the thenth and security; "19 Whom adstance or superrutatives the adada Laccesta zuo endenger 188 (São community/ a) laternal pombe ment of those who far vertous ressons eagets in bettetitles He have been becoming progressively more hunans in our trackhad comparatively good results in our treatment of exhaunched There are no palora respons who take approach will need ablance comparable goals in the ethical and religious fields. To have goals and pertial truth in our quest for a jack and emberty sombte should investigate the possibility of adopting promiserts

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History contains no absolute truth and no ultimate goals. Therefore, history contains no truth and no goals. It is not enough to prove that history contains no goals, proximate or ultimate, and no truth , proximate or ultimate. The evidence from the fields of agriculture and medicine indicates that history has contained proximate goals and proximate truth. In fact, the evidence available indicates that only in historic processes are there any significant goals and any usable truth. It was in historic situations that men learned the causes of suffering and untimely death, and discovered, piece-meal, how to avoid the first and postpone the second. It was in historic processes that men learned how to investigate the processes of nature and to turn them to human use: it was in historic processes that some steps have been taken to divert "man's inhumanity to man," in not all arears, certainly in some areas and to some degree. The evidence available does not support the thesis of Niebuhr and does not support others that only in absolute truth and in transhistory may we hope torealize some of the goals of human living.

The second question raised above concerning the logic of Absolute Transcendence may now be raised: Assuming that absolute truth and a final, transhistorical goal would be helpful in the realization of the ideals maintained by Absolute Transcendence, what are the chances that either is possible? In other words, how feasible are the proposals of the exponents of Absolute Transcendence? A brief glance at cultural development should enable us to answer these questions. Religion has always been oriented toward non-manipulative aspects of human experience. It has faced death, unpredictable disasters, incurable diseases; it has guided nations faced by others with superior power and aggressive tendencies, and has helped meet the conflicts and frustrations which result from human impulses checked by limiting environmental factors. These situations have meant the difference between happiness and unhappiness, between successful and unsuccessful living, between roise and serenity on the one hand and anxiety and distress on the other. Facing such conflicts and frustrations, men have sought in religion for ways who reby the non-manipulative conditions could be removed, or for compensation in a larger environment for the conflicts and frustrations here. It was in situations such as this that men have engaged in what John Dewey calls "the quest for certainty," and which he has documented at length.21

Since all knowledge which grows out of "action," Dewey's word for what we call behavioral verification, is relative knowledge or proximate knowledge and is therefore subject to change in the light of new experiences or deeper analysis of past experience, the "quest for certainty" has normally taken an other direction. The ancient Greeks used the device of depreciating the world of nature, the realm of action and behavioral verification. Thus the uncertainty which characterized "natural" knowledge was an uncertainty confined to the realm of Being. Knowledge of Being had to be achieved by non-empirical means. The Platonic Theory of Reminiscences which assumes the presence in the soul at birth of all truth represents one such attempt to justify confidence in absolute truth. 22

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The division of reality into levels is atill characteristic of the "Great Tredition" in philosophy and in Absolutistic theologies.

Among primitive and savage peoples, this quest for certainty took the form of "letanoesis." By metanoesis we mean the attempt to arrive at reliable knowledge by other than normal means. 23 Such peoples have used metanoesis at every point in human experience where the situation appeared to be preparious or nonmanipulative. The story of augury, divinity, and other devices in the ancient world in the attempt to diagnose diseases is a pathetic tale, one which serves to refuteconclusively any attempted defense of metanoesis. The use of these and similar methods to forecast the results of impending battles, and most propitious times for initiating important ventures, and other matters of equal interest with similar failure or indifferent success attributable to coincidence, is well known. Certainly the evidence from man's long flightagainst disease and famine is sufficient to prove that truth is found by the questing mind of man in ways which can be charted, and whose results can be predicted with some accuracy. The quest for absolute certaint, has been, to the present at least, a misguided quest. We have access to proximate truth, and possess methods and instruments whereby we may correct and refine it progressively. For better or worse, we must live with and by proximate, not absolute truth.

The basis uponwhich the theology of Absolute Transcendence rests is thus suject to serious criticism. Granted that a man can make absolute demands upon himself and his environment, this fact alone does nor guarantee him sucess in either situation. Nor is it possible to assume that since he can make absolute demands, and since neither man nor nature can fulfill them, that therefore there must be a supernatural realm where they may find fulfillment. Men have lived thus far in terms of proximate goals and proximate truth. They have won relief from many forms of pain-producing situations, and release from many forms of superstition and error by utilizing to the full the knowledge and idealism available. We are finite, and accordingly must be content with finite results. The logic of absolute demand presupposes that we are not. Whether in the acons to come man may grow out of his finiteness is a matter which for the present mast remain unknown. Honest, demands that we recognize our limitations, and then do our best within them to realize desirable proximate goals in terms of the most adequate information available tous. Time and energy devoted to the quest for absolute juliillment apparently has little more chance for success than that devoted to the search for perpetual motion.

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8. It is worth observing that Emil Brunner has producilly the same conception of history. "no declarons are made in narry a honory of he sphere of decision," Bruner, E. LRevelstion and Regard, Physical phia: The Westminster Press, 1946, p 405

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10. The Hiff Review III No. 2 Spring 1946, pp 71 it

II. Lee, E. G., Mass Man and Religion. New York Harper and Bridge (endated), Chapter iv.

12. Ibid., p 156 13. bid., p 157

15 Fascium may now be studied as a completed episode it and the way in which an absolutior philosphy emerges from pasar-decrees apparently non-manipulative situations. Ct. Glovaoni Genvie. William Philosophy of Fascism, " Foreign Affairs, Jan., 1929, pp 2-10-104. Spencer H. R. Government and Politics of Staly, New York 1952, School H. W., The Fascist Government of Italy, New York, 1936, Lanke II The State in Theory and Practice, New York 1935 Chamberlain In H., The World's ron Age, New York, 1943

in. This is said despite the fact that cancer is now being cirred, expected under certain circumstances. Before a more edequate unit on o treating it is found men will be compelled to live it a world when

is ever a possibility.

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23. This is developed at some length in my "Reason and Kellan," The Journal of Bible and Religion," Vol XV, No 3, July 1947 pplant

there would be applied to the account of the remaining of

In the previous volume of this journal, the logic of Reclasias ( the propose new to subject recent ( t

popular and inclusive meaning is may be defined as belief in God or God antithesis in this case is atheism, defined as disbelief in God or God in its more technical recent definition it may be said to mean that form philosophy of religion in which the concept "person" is used as argan line printiple, which one eiges of God as esentially personal who are conducted the world as its creator and sustainer, but who also dwell with a its dynamic guide, inspirer, and empowerer in the development of ideal terms on an ideal society. This recent or "typical theistic pursonal m" use Dean A. C. Knudson's term, probably derives from the philosoph of Luibniz (1646-1716), Berkoley (1681-1753), Kant (1724-1804), and it (181-1831) It is this more recent theism we shall have in mind where we use the term, unless otherwise stated

Involved in this form of Theism are at least three positive affirmation. The first defines the nature of God, the second the relation of God to man and the world, and the third the purposes of God for both man and the world shall examine these three affirmations in the writings of several well forms. American theists. The men whose writings we shall consult are: "Adam Brown, D. C. Marintosh, A. C. Knudson, H. F. Rall, H. P. Van Buss, Marshall Horton, Edgar Sheffield Brightman, R. T. Flewelling, and on the died some years ago, but who has had great influence upon this to me filled the late Borden Parker Bowns. Many others might be listed, but these more representative enough of the general approach to serve as typical examples.

## The Nature of God -

Theiem maintains that God is personal. As Bowns stated if years as of persons with a Supreme Person at the head is the conception to which we as a result of our critical reflections. To us of the Western World Taugh passes to think of God as Father, the World God aggests a personal opinion of the sense akin to us, though infinitely superior who has released named.

<sup>\*</sup> The Litt Raviou, Vol. IV, No. 1, Winter, 1967

to us through the Cross of Christ as redemptive love."3 Brightman defines God as "a Supreme Person who embodies the highest goodsess; that is, he is the source both of existence and value. 4 H.P. Van Dusen approaches this problem from the point of view of value. He believes that values are impossible apart from persons; that they are "themselves the expressions of the life and vision and intent of persons,"5 and therefore, if they are objective to individual persons or even the whole human race, they presuppose as the basis of their existence that "the Source and Durposer of the cosmic process in which our values appear must be thought of as personal."6 Walter Warshall Morton, after defining God as fully as the empirically-derived definition, "is a vast cosmic drift or trend toward harmony, fellowship, and mutual aid, whereby our efforts to create a just equilibrium in human affairs are supported or sustained. "7 But this conception fails to satisfy what he believes to be the demands of religious faith, so he selects two great Christian figures, the late Baron Von Huegel and the late Studdert-Kennedy, who are noted for their emphasis upon certain aspects of deity. Studdert-kennedy is selected because of his insistence upon the Christ-likeness of God. God, for him, was essentially a Cosmic Christ, and so such, profoundly personal. On the basis of Kennedy's 'insight,' Horton affirmed the personality of God.8 Harris Franklyn Rall, in his more recent works as well as his earlier ones, insists upon the personal nature of God. Approaching thas problem from the point of view of moral values, he believes God must be personal if these moral values are not to be subject to the destructivesness of things or brute force. "To believe in God means to believe that the final being and power in this world is not things or brute force, but a personal Spirit that is good. For these ideals and values cannot live as mere abstractions. Beauty exists only for minds that see and appreciate. Love and righteousness are mere abstractions except as they live in beings that can love and follow what is just and true. The world of moral experience points to God and depends on him. And in history, when men have ceased to believe in God the world of moral ideals has lost its reality for man and its authority for his life; and then human socie y moves on to collapse."9

There can be little doubt, in the light of any adequate examination of the writings of the men suggested, that they agree that God must be personal in some real sense. God is, in his essential nature, personal; so at least say the recent Theists.

Since the concept "personality" is so important in recent Theism, it is necessary to determine as precisely as possible the meaning convayed by it. According to Bowne, "The essential meaning of personality is self-hood, self-consciousness, self-control, and power to know. These elements have no corporeal significance or limitation. Any being, finite or infinite, which has knowledge and self-consciousness and self-control is personal; for the term has no other meaning. "10 Furthermore, this entity entitled personality is incommensurable with those entities called "things." Il Brightman, a former student and sympathetic interpreter of Bowne, defines this general position as follows: "A self, then, is any conscious experience or process taken as a whole and as experiencing itself." And, as such, it is the "synthesizer of unity and multiplicity... Selfhood, then, is unity in variety, the true synthesis of the manifold. "12 The same position is held, with minor variations, by other Personalists such as Knudson and Flewelling. 13

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There and be little death, in the light of any adequate eracination of the surfings of the surfings of the real auggested, that they agree that fod sust be paraously in some real name. God is, in his secondial nature, personally so at least our labe recoul Theists.

Since the commont "personality" is so imperious in recount their set, it no many to cater to determine as precisely as possible the acasing conveying to be with a specific and power to how. These observe to the actions of a significance, and conserved, and power to how. These observed to the anti-training and significance or limitation. Any being finite or infinite, which the termined as in-consolutions and self-control is personally for the true to the action with the control or infinite, which is not true to the action while with the consolution of this solution of this solution is the process of the control of

്ടെ പ്രത്യായ പ്രത്യാ പ്രത്യായ പ്ര പ്രത്യായ പ്രത്യം പ്രത്യം പ്രത്യായ പ്രത്യായ പ്രത്യായ പ്രത്യായ പ്രത്യായ പ്രത്യായ പ്രത്യം പ്രത്യം പ്രത്യായ പ്രത്യം constraints. He accompactly has the sound the flexity for the appearance out that he has with the concept God, namely, discontent with what the empirery ly derived data permits him to hold. Parsonality may be defined, he states "as a complex aggregate 'built up' out of simpler elements "14 These simpler elements are rellexes, which, when conditioned by the experiences of life. commune to form habits. The self or personality is a function of the payence physical organization, or more specifically, of the habits in whose terms the fundamental biological impulses find expression. Thus far, Morton a pears to have a monistic view of the human person; at least, he has so defined the self that the qualism of body-mind seems impossible. But he finds himself distrib fied with this empirically-derived conception, especially when the problem of immortality is before him. Unable to find a basis for personal immortality in this view, he proceeds to add to it. He now defines personality somethat TITferently. "Personality is not the oroduct of the individual organism alone but of a process of interaction bet een a group of organisms - a process inte which the whole cosmic environment ultimately enters as a supreme determining factor. Personality, as it grows, becomes less and less demendent upon its physical taproot, and more and more dependent upon social and cosmic sustanance. "15 In this way, Horton attempts to pave the way for celief in the persistence of the personality or self after the death or dissolution of the body

This leaves us, in effect, precisely where Bowne insisted one had to be the celf is an entity separate and separable from the body, and characterized by intelligence, will, purpose, and some degree of self-direction or free but and God as personal must have these characteristics at least. He has intelligence, self-consciousness, will, and purpose in his relations to our next problems.

Important as the term person is in the thinking of recent Theism, it does not exhaust the meaning which they assign to the term God. He is also truncement and immanent.

## God and the world

n.C. Knudson believes that the Theistic conception of God involves these the attributes: absoluteness, personality, and goodness. By absolute he means "the independent and self-existent cause or ground of a dependent vorld "lb This Acsolute God is the creator of the world 17 As independent and self sel tent cause, ground, or creator of the cosmos, God is of necessity transcement to it. He must be more than that which he created, especially if he is well and to exist independently of it. The essential element in transcendence as unphasized by recent Theism is separation from the natural would in which tunesn beings live, move and have their being. God must be other-than and are than the world precisely because without being this he cannot hel, man in his Itificulties. Professor Horton relates un incident which took place in a summer academic group to which he was apparently speaking. A woman in the rough to marked, "I wish that you would talk to us some time about "the importance of God "la The woman was referring to the recent conceptions of God, or small deities which do not hold God to be a branscendent reality intercenetrating the orld of nature; the gods to whom one would not orny for rain, for meal to or for a job. If this element of transcendence is maintained, and for it believed to be a being who is free from the control and irreversibility of na ural processes, then there is the possibility that he may step in and help in

time of need. This is the point which one may find at he examines carefully W. Adam Brown's study of the suprenatural, "God at Work." In discussing for characteristics of 'miracle faith' he mentions (i) man's sense of wonder aroused by various events; (ii) his consciousness of enlightenment, that is, his discovery of meaning in these events; (iii) his consciousness of enlargement of his resources, and (iv) his desire for certainty. Concerning the third characteristic, namely, man's counsciousness of an enlargement of his resources, Professor Brown wrote: "Here we reach the very heart of the religious man's belief in miracles. It is the way he confesses his faith in a God who can do new things, and who is doing them. The questions of religion are rever the). retical merely. They spring from a practical interest. Conscious of a hundred needs, outward and inward, the need of healing, of comfort, of forgineness, of renewal, of enfranchisement, man looks about him for some source of help adequate to his necessity. Is there or is there not some power that can meet his needs, heal his sickness, assuage his sorrow, bot out his guilt, renev his vitality, lift him above the limitations of his environment? Is God, or is he not, alive and free, able to meet present needs as well as the needs of the past, to act here and to act today? Miracle answers this question in the af-(firmative."19 And it is precisely this point of view that Horton streased in his discussion entitled "The Future of Theism," printed as an epilogue to his "Theism and the Scientific Spirit." Whereas he believes we must have smaller and more human Gods, he is interested in a God who is other than the system of conditions called 'the natural world.' God, to be practically useful, must, according to Horton, be able to do things in the physical as well as in the moral and spiritual world.20 In other cases, the help sought is not physical. God is required as transcendent in order to help us understand the natural world. In his attempt to support his view that God is personal, Knudson insisted that "the only rational ground for affirming an Absolute is that its existence helps us to explain the world of appearances, and if it is in itself entirely unknowable, it manifestly cannot serve as a principle of explanation."21 At this point Knudson was following in the footsteps of Borden Parker Bowne who found it impossible to form 'clear notions' about the world without positing God as personal and transcendent. Transcendence, from this point of view, is demanded by the inadequaces of the individual or of the world in which he lives or by both.

As transcendent, then, God is conceived to be a Being who is not identifiable either with man, society, or the natural cosmos. He is a separate and free being, able to affect man, society, and the natural world as he may will to do

Immanence is always united with transcendence in the thought of recent Theism. The emphasis upon the immanence of God in the thought of Borden Parker Bowne reached the point where it approached pantheism. Bishop McConnell, in his biography of Bowne, says:22

"The questioner now asks if Bowne did not, after all, glide into pantheism in the teaching that the physical organisms are flowing forms of the divine activity. Can we hold the curious position that the body is from God while activity. To which Bowne always replied that his view of the mater-the self is not? To which Bowne always replied that his view of the material world was pantheistic, in that all comes casually from God. The self, ial world was pantheistic, in that all comes casually from God. The self, ial world was pantheistic, in that all comes casually from God. The self, ial world was pantheistic, in that all comes casually from God. The self, ial world was pantheistic, in that all comes casually from God. The self, ial world was pantheistic, in that all comes casually from God. The self, ial world was pantheistic, in that all comes casually from God. The self, ial world was pantheistic, in that all comes casually from God. The self, ial world was pantheistic, in that all comes casually from God. The self, ial world was pantheistic, in that all comes casually from God. The self, ial world was pantheistic, in that all comes casually from God. The self, ial world was pantheistic, in that all comes casually from God. The self, ial world was pantheistic, in that all comes casually from God. The self, ial world was pantheistic, in that all comes casually from God. The self, ial world was pantheistic, in that all comes casually from God. The self, ial world was pantheistic, in that all comes casually from God. The self, ial world was pantheistic, in that all comes casually from God. The self, ial world was pantheistic, in that all comes casually from God. The self, ial world was pantheistic, in that all comes casually from God. The self, ial world was pantheistic, in that the body is from God. The self, ial world was pantheistic, in that the body is from God. The self, ial world was pantheistic, in that the body is from God. The self, ial world was pantheistic, in that the body is from God. The self, ial wo

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Van Dusen finds God "in the immanent force or drive which appears to be pushing, or pulling, the process of evolution onward and upward toward ever more signidicant forms of reality in the direction of a Realm of Values. This upward nisus is God's purpose."23 Knudson remains closer to Bowne's point of view regarding immanence. The subject is treated by him in connection with God as absolute under the heading of 'omnipresence.' "It means that space constitutes no barrier or limitation to the divine power. The divine activity extends to all parts of the universe, and is as controlling in one part as in another."24 He uses the term 'devine agency' to express the activity of God in the world, and identifies the 'ultimate cosmic energy,' whatever it may be, with God's will.25 In this way, nature and its physical products become 'flowing forms of the divine activity.' D. G. Macintosh, while insisting upon God's presence in the world, yet insists upon a differential presence. "Experimental religion, on the contrary, is based upon the assumption that God is not equally present in all phases of the universe, but becomes more fully immanent as he is revealed in the promotion of the spiritual life in response to man's right religious adjustment."26 This does not deny the presence of God in all the universe, his omnipresence, but stresses his presence in the moral and spiritual aspects of existence, namely, in man and society.

The significance of this emphasis upon the immanence of God who is transcendent as well is probably three-fold. (i) It enables this group of religious leaders to come to terms with science. This is clearly evident in a study of the work of the late Borden Parker Bowne. Bowne was born in 1847, and graduated from New York University in 1871. These were eventful years, for as Bishop McConnell points out," it was " from 1867 to 1871 that the view of the universe brought about by the scientific temper generated by Darwin's "Origin of Species" was beginning to make itself felt in American colleges. Darwin's book had been in circulation for seven or eight years when Bowne entered college, and was causing a good deal of terror among those who held the old orthodox views of the method of creation. Practically from the outset Bowne seized the truth that evolution as a theory of methods is harmless and as a theory of causes is worthless. It is from the quickness and certainty with which he grasped this essential that the temper of his criticism of the Darwinian movement is to be understood."27 Bowne, by dividing causes into primary and secondary, and identifying the will and activity of God with primary causation, reduced secondary causes, those operative in the phenomenal world-that with which science had to do--to relative insignificance. In so far as they were significant it was as expressions of the divine will. It is no wonder that one of Bowne's most influential students could say that the Royce-Bowne influence undoubtedly stunted my interest in natural science for some time; the teadhing that science is merely phenomenal left me with a feeling of the exalted superiority of purely met a physical knowledge and the relative unimportance of science. "28 As the transcendence of God thus enabled men to face nature with the conviction that there existed a power other-than and more-than nature which could protect them against its impersonal power, so the immanence of God enabled them to approach nature with a more 'companionable interest,' to use one of Hocking's happy phrases, because they viewed it as in some fashion directly attributable to God. (ii). The immanence of God serves also to validate man's subjective experience of communion with deity. H. F. Rall defines religion as "a personal fellowship morally conditioned."29 This fellowship with God means not only companionship in a given task in which the overt activity of the individual is important, but it also means private prayer, communion, and what Daniel Evans called 'intrasubjective intercourse. This emphasis upon immanence, the presence of God within man and within the natural world, solves, by definition at least, one of the significant problems in religion today, namely, the problem of the relationship of the God subjectively experienced with the God objectively defined. It is comparatively simple, so far as such metaphysical problems go, to define God in terms of man's subjective experience with 'an other.' It is also relatively

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easy to find evidence for God as a given placed in behavior of the a sufference medium. But the problem then level is that of plantibling I the fee of subject tive experience with the God objectively define). Resear. Theirn, by caphacis ag the immanence of God, has been in position to deal with this question in more or less satisfactory fashion. Van Dusen states the proposition clearly. "The conception of God to which a study of reality in its factual aspects points is that of a Cosmic Power, purposing god, Creator of a steadily advancing world-process which has found its present culmination in our planet in the emergence of free, intelligent, moral creatures whom he invites to join with him in the further creation of an ideal world." 30 Thus the same purposive Power which is shaping the external world and society at large is also the Cosmic Power which created us and invites us to share with him in the task under way. That is to say, evidence points to the conclusion that the same type of activity is at work in the cosmic creative process as is at work in the life of man. The experience of God is creative, constructive, and purposive in both places, and may therefore be prosumed to be the same. (iii) Finally, the conception of God as immanent brings closer to man the possibility of cosmic support of human values. One of the values sought in religion is such support in the struffle for the good things of life. With God as the basic energy of which all is made, as Bowne, Knudson and others maintain or as casually effective everywhere (omnipresent, as Macintosh, Rall, and others believe), there is grounds for believing that man has divine support in his struggle for the best. These three values, then, must be included in any attempt to estimate the significance of the conception of God's relation to the world called immanence.

## The Purpose of God

In so far as religion concerns itself with the problem of the cosmic significance of human values, it must reach some conclusions as to the purposes of God, especially as they impinge upon man and his world. Theism, along with all other philosophies of religion which deal positively with the concept of God, involves a conception of God's purposes for the world. Briefly stated, Theism believes that the purpose of God, so far as it affects this planet, is the creation or development of ideal persons in an ideal society. According to William Adams Brown, "when you ask a religious man the meaning of the world in which he lives, he will tell you that it is a scene in which God is revealing his presence. If he is a Christian, he will tell you that it is the school in which he is fitting men for fellowship with himself."31 God is then defined as the being in whom the values for which man strives—truth, justice, goodness, and beauty—are already fully realized. Furthermore, God is seeking to make their realization possible for men. 32 The social aspect of this purpose was likewise clearly affirmed by Brown. "Whether it come soon or late, by sudden crisis or through slow development, the Kingdom of God will be a society in which men and women live as children of God should live. When we see social relationships everywhere controlled by the principles which Jesus illustrated in his own life-the principles of trust, of love, of generous and unselfish service -- we shall know that the Kingdom is here."33 Horton believes religion's peculiar nature may be defined as The art and science of the ideal life."34 H. F. Rall discusses the purposes of God for the world in a significant chapter on the "Democracy of God." He believes that both God and democracy view humanity as sacred; that God's purpose as well as his method in dealin with men is freedom; men are persuaded, not coerced; and that the ideal of the free life applies to the group as well as to individuals. In a sentence he summarizes the heart of this view: "The goal of God is a free humanity, men who believe because the truth of God has spoken to their minds, men who love and obey because the law is within their hearts, men who have found a free life and the fullest life in fellowship with God."35 Van Dusen stated it just as definitely in his discussion of God in terms of an interpretation of values. The summary of his conclusions begins with this remark:

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"It tells us of One whose nature in its outreach toward man is deeply personal; whose desire for our humanity is two-fold—the perfecting of individual human spirits and the gradual development on earth of a perfect society."36 According to contemporary Theism, therefore, in so far as God has purposes for his creation, these purposes focus in man and society upon this planet.

This view of the purposes of God answers positively two important human questions the first is this: What is the goal or end of human existence? If God's ourpose can be stated exhaustively in terms of the development of ideal persons in an ideal society, then the answer to this first question is, obviously, that the goal of human existence is the perfecting of individual and social life.37 The second question is this: How important is man, a denizen of a small planet circling about a second rate sun, in the total scheme of things? The answer is that he is the most important factor in all creation, that for which everything else exists. For, as the late Gerald Birney Smith stated it, Theism "assumes that all the vared processes in the evolution of the universe can be gathered up into a single divine purpose, "38 namely, the perfection of man. Thus man becomes the chief actor on the cosmic stage whose setting is as pointed out by Van Dusen, 39 relatively unimportant even though it is fixed.

Recent Theism is, thus, a form of religious philosophy in which the concept person is central: God is essentially personal and all creation exists for personal ends. The two foci in the cosmic scene are personal, God as Supreme Person and man as a finite, growing, and perfectible person. Furthermore, God is both transcendent and immanent: transcendent as creator and controller, immanent as gride, inspirer, and empowerer. The world, finally, is anthropocentric. It exists for personal ends, and may be called the theater of human activities, the stage on which man plays his part in response to Divine promptings.

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The Flats Hen Seeks Der Cod, pp 1491ff. ુકૃદ્ As a Philosophy of religion, recent Theism seeks to justify the convictions which it present. In so doing, it has developed a type of research which may be called, for convenience, the logic of theism. This logic is based on certain postrictes or assumptions. Whitehead speaks of these assumptions as "instinctive convictions" such as undergird every living science. "In the first place, there can be no living science unless for a widespread instinctive conviction in the existence of an Order of Tryonand, in particular, of an Order of Nature. I have used the word "instinctival advisedly. It does not matter what men say in words, so long as their activities are controlled by settled instincts." "It is these "settled consictions," more or less consciously held, which are designed by the words "basic assumptions" in this discussion. They are basic since the provide the foundations upon which systems are built, and they are assumptions in that they provide the court of last appeal to the thinker was uses them. As such, they are normally assumed rather than justified.

Basic assumptions, as courts of final appeal, are not beyond unique analysis and evaluation. They are accepted as a basis upon which to product every step in the resultant cognitive venture then becomes a form of the evaluation. Our present interest is that of presenting as adequately as possible the basic assumptious of recent theism. In the next second, we shall present our evaluation.

Probably the clearest statement of the basic assumption of resent Theism was made by Borden Parker Bowne. He stated it in this manner "Whatever our total nature calls for may be assumed as a real in default of positive disproof, " 41 The meaning which Bownegut into these words a suggested by a statement in the preceding pages of the same volume. is will, conscience, emotion, aspiration; and these are far more powered factors than the logical interest. Hence, in its practical unfolding the man makes a great variety of practical postulates and assumptions which are logical deducations or speculative necessities, but a kind of modus vivenu: They represent the conditions of our fullest life; and because with the universe. at bottom expressions of our practical and ideal interests or necessities. And these are reached as articulate principles by which we live. The law the logician lays down is this: Nothing may be believed which is not proved The law the mind actually follows is this: Whatever the mind demands for the satisfaction of its subjective interests and tendencies may be assumed as real in default of positive disproof, " This criterion, namely, that will ever ministers to man's needs, intellectual, aesthetic, moral, and religion may be held as true until pisitively disproved, was used by Bowne and his discussions of religious problems.

This is, as one may readily observe, a form of religious programments and was used by Bowne in all of his later studies of religious beliefs. Christianity were not a world-power, a great spiritual force here and now its origin and history would be a matter of profound indifference to all but a few antiquarians. The miracles, too, are to be studied in conservation as history, and not as isolated and detached wonders. Miracles without meaning and religious bearings have as little credibility as the emploise of Jack the Giant Killer, or the story of Aladdin's Lamp. Thus Bowne

<sup>\*</sup> The Biff Review, Vol. IV. No. 1, Winter, 194?

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suggests his pragmatic or instrumentalistic approach. Domines which have no moral value or religious significance are not candidates for credibility. If, on the other hand, they have moral and religious significance, then they are presumably true.

This assumption was restated by A. C. Knudson in this manner: "Personalism finds the ontologically real only in personality." 44 M, as he believes, one has direct contact with ultimate reality only in personality, it is not far to the cotollary that the one criterion for determining the truth of metaphysical theories is persoality and its needs. Whatever is in harmony with personality, and whatever contributes to the satisfaction of personal interests may be held as true until it is positively disproved. Any change in such views must be compelled by the logic of events. This makes it possible for the Theists to study man and his needs, and to assume that what is true for man—that is, what satisfies man's interests—is true for reality as a whole.

A further word concerning Knudson's restatement of thisposition may be in order. Whereas Bowne's statement is epistemological—a test of truth, or a method of thinking about metaphysical problems, Knudson's statement is metaphysical. If, according to him, "Personalism finds the ontologically real only in personality," then a conclusion has already been reached regarding the nature of ultimate reality. Ultimate reality is personal, jand therefore we human beings find ontological reality only in personality. From this it is but a short step to the test of truth, namely, whatever personality demands may be assumed as real in default of positive disproof. As we shall point out in our evaluation of the Theistic logic, every criticism of the Theistic logic pragmatism finally comes face to face with this metaphysical assumption. Failure to take this into consideration is probably the reason for the failure of critics to make much impression upon this school of thought. Theists believe that their critics have failed to meet the vital point of their argument and so long as they believe this, they have little reason to worry.

We shall now examine the writings of several representative American Theists to discover whether or lnot they make significant use of this criterion of truth.

In his debate on God with H. N. Wieman and M. C. Otto, D. C. Macintosh stated his basic assumption in one sentence: "We have the moral right to believe as we must in order to live as we ought -- if we can (logically and physi psychologically) and, more particularly, if we do. "46 This proposition will be much easier to understand, I believe, if we view it in the light of the analysis presented by Bowne than by following the unnecessarily complex analysis presented by Macintosh in his debate. Bowne's statement, let us repeat, is this: "Whatever our total nature calls for may be assumed as real in default of positive disproof." Without suggesting that Macintosh was influenced by Bowne, we draw attention to the fact that these two statements have essentially the same meaning. According to both men, all men have some basic, vital, and significant needs; certain beliefs about God, the world, and man are essential if these needs are to be fully satisfied; these necessary (morally and religiously necessary, not logically or scientifically necessary) beliefs may be held, and must be held, unless they are positively disproved. Macintosh is quite specific at this point. If you cannot hold them logically, psychologically, or practically (which is what I understand him to mean by the last few words for his basic assumption, "and more particularly, if we do") then of course you do not. Both men, therefore, say that the theologicus must begin with man's religious, and perhaps moral needs. These needs will suggest the most valuable beliefs about existents and the existentian medium

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Such beliefs must then be subjected to two tests: (i) Are they contradicted by scientific or other types of positive knowledge? (ii) Do they help us realize the values they were developed to serve? If the beliefs meet both of these tests satisfactorily, they are held to be true.

It will be observed that these beliefs are subjected, in fact, to but one positive test, namely, that of man's religious and moral experience. They must meet man's religious needs satisfactorily. The other, or speculative test, is negative. The given beliefs need not find positive support in contemporary science and philosophy; they need but be of such nature as to be permitted by contemporary science and philosophy. In Bowne's language, they must not be positively disproved by science and philosophy. Thus recent Theism, as exemplified in Bowne and Macintosh, is a form of religious pragmatism or instrumentalism. Ideas are instruments in the achievements of the highest religious and moral values; their validity or truth is determined by their practical value for the religious and moral life.

Macintosh has used this method in several of his studies in theology in 1919, in a discussion of the unity of God, he argues as follows: "Practical experience in religion not only demands, but at its best it is assured of at least one God. But granted that this God is k he absolute One, absolutely sufficient for man's needs, it follows that no more than one is needed. Un. less there is adequate empirical evidence of the existence of more than one God, jor unless monotheism should prove to be metaphysically indefensible, this suggestion of one and only one God should be allowed to stand. The burden of proof rests upon the person who affirms polytheism as against monotheism." Here again we note the reliance upon religious experience, with the provision that the theory suggested mustnot be proved untrue by other positive evidence. In a later book, after stating that belief in God depends primarily upon religious experience and not upon philosophical argument, Macintosh raised the question of the nature or character of God. He believed that faith in God and faith in Moral optimism are in extricably bound together. By "Moral Optimism" he means "a fundamental attitude of confidence in the cosmos, together with a full sense of man's moral responsibility. 1148 For Moral Optimism, however, God must have a certain character. "What is meant is that the God of moral optimism, however superpersonal he may possibly be in some unknown and unimaginable sense, is most reasonably thought of as at least personal in the sense of being conscious, intelligent, purposive, working consciously and rationally toward an end in which the conservation of human personality and values is included. Furthermore, such an essentially personal God, working dependably for such an ideal and always adequate for man's absolute dependence and trust, must be regarded as completely moral, perfect in holiness and in self-giving love. "49 That is to say, Macintosh discovers certain moral and religious needs in man, He next raises the questin: What type of God is necessary if these needs are to meet their highest satisfaction? His conclusion is that the Theistic view is the most adequate for these demands. He then asks: Can we hold to this conception in view of the facts of experience? He answers this by considering the objections to the theory based upon the (i) the presence of evil, and (ii) the nature of revelation. He finds that it is possible so to interpret evil that it does not positively negate the Theistic conception. This attempt positively to disprove the Theistic view is thus refuted. He believes it possible to reinterpret or redefine the concept of revelation so that it becomes equivalent to the discover of God in human experience. Since men can and do live 'personally' with something or somewhat in their existential medium, this is considered validation of the view that .God reveals himself to man. Thus he disposes of a second attempted disproof.

It will be observed that these beliefs are subjected, in fact, to but one positive test namely, that of man's religious and moral experience. They must meet man's religious needs satisfactorily. The other, on special relative test, is negative. The given beliefs need not find positive support in contemporary science and philosophy; they need but he of such nature as to be permitted by contemporary science and philosophy. In Bowne's language, they must not be positively disproved by science and philosophy. Thus recent Theism, as exemplified in Bowne and Macintosh, is a form of religious pragmatism or instrumentalism. Ideas are instruments in the achievements of the highest religious and moral values; their validity or truth is determined by their practical value for the religious and moral schereligious and coreligious and coreligious

Macintosh has used this method in several of his studies in theology in 1919, in a discussion of the unity of God, he argues as follows: "Fractions experience in religion not only demands, but at its best it is assured of at least one God. But granted that this God is k he absolute One, alsolutely sufficient for man's needs, it follows that no more than one is needed. Ur. less there is adequate empirical evidence of the existence of more than one God, jor unless monotheism should prove to be metaphysically indefeasible. this suggestion of one and only one God should be allowed to stand. The beather of proof resta upon the person who affirms polytheiom as against moneyless. Merc again we note the reliance upon religious empertence, with the provision that the theory suggested mustnot be proved entrue by other postaling evidence. In a later book, efter stating that belief in God depends printer vise upon religious experience and not upon philocophical argument, Man recenraised the question of the nature or character of God. He believed that faith in God and faith in Moral optimism are in extricably bound lugalitate. By "Morel Optimism" he means "a fundamental efficace of confidence fr the cosmos, together with a full sense of man's unbrai responsibility. For Moral Optimism, however, God must have a certain character, "Print: is meant is that the God of moral optimism, however superpersonal be many possibly be in some unknown and unimaginable sense, is most reasonable thought of as at least personal in the sense of being constitue, intelligent, purposive, working consciously and rationally toward an end in which the conservation of human personality and values is included. Furthermore, such an essentially personal God, working dependably for such an ideal end always adequate for man's absolute dependence and trust, must be required or completely moral, perfect in holiness and in self-giving love, who That is to say, Macintosh discovers certain moral and religious needs in man, He ware raises the questim: What type of God is necessary if these reeds are to make their highest satisfaction? His conclusion is that the Theistic view is the conclusion adequate for these demands. He then asks: Can we hold to this conception on view of the facts of experience? He answers whis by considering the objection to the theory based upon the (i) the presence of evil, and (ii) the rature of reveletion. He finds that it is possible so to interpret evil that it does not positively negate the Theistic conception. This attempt positively to disputant the Theistic view is thus refuted. He believes it possible to remerprot or redefine the concept of revelation so that it becomes equivalent to the discover of God in human experience. Since men can and do live 'personelly' with something or somewhat in their enistential medium, this is considered voluce ation of the view that God reveals himself to man. Thus he disposes of a second stempted dispreed.

The position of Macintosh is thus similar to that of Bowne. He begins with man's needs, particularly man's religio-moral needs. He then states that whatever beliefs are demanded if these needs are to be adequately met may be held in default of positive disproof. His next step is that of examining the attempted disproofs. If he can show they are not necessarily fatal to his position, he rests his case. Stated as an opponent in debate might state it, his method is this: I need this type of God. Until somebody disproves his existence, I propose to believe in him.

The basic logic of Thism is also discoverable in the writings of Walter Marshall Horton. In an early book, he proposed the following partial definition of God. "God is a vast cosmic drift or trend toward harmony, fellowship, and mutual aid, whereby our efforts to create a just equilibrium in human affairs are supported and sustained."50 He insisted that this conception was not based upon faith, but that "it is an empirical fact, capable of social verification -- a fact as objective asthose great star drifts which astronomers are able to chart after years of patient observation. This is a fact of tremendous religious significance, if true." 51 Thus far he relied upon positive evidence of a complex type and not merely upon religious experience. But he refused to stop with this provisional definition. He insisted the Christian faith demanded more in its God than that, and he added two attributes to the definition proposed. The first was Divine Greatness, by which he meant "transcendente, prior initiative, self -- sufficiency, (as) emphasized by Von Huegel, the Catholic mystic. 52 God as transcendent is above the world, "surveying and controlling the cosmic process from a point of rest lying above and beyond it." 53 But, as the late Gerald Birney Smith pointed out, God as transcendent in this sense is kunknowable. 54 Thus God, lying above and beyond the cosmic process, is lying above and beyond the possibility of proof or disproof.

Horton was fully aware of this fact, and sought to buttress this weak beam in his theological structure by means of an analogue taken from organic evolution. According to biological theory, changes in organic life are responses to changes in the environment. If, according to Horton, changes in organic life are responses to prior changes in the environment, then we may well argue that the changes in the environment are responses to prior changes in an environment of the evolutionary environment. He thus explained changes in the environment of organic life by positing a second environment. God, as transcendent, is this extra-environment. It is his prior initiative which has produced life its Myriad forms.

There appear to be certain difficulties involved in this effort to add reasonableness to Hornton's conception of the transcendence of God. The first of the transcendence of God is found in the fact that evolutionary thought is based upon the theory of "resident forces." This means that the energy and initiative responsible for changes in any process are to be sought in the process itself rather than inaany transcendent realm. Thus changes in the environment serve as occasions rathernthan causes of organic change. Furthermore, then Horton begins to discuss geological changes he has left the field of organic evolution, in its strictest sense, and has entered the field of geology. In that field, he will find the reasons suggested for the changes which have had definite, but contributory effects in the organic realm. But more important than this difficulty is the one which is known as "infinite regress." When he assumes that everything must have a prior cause, it is logically impossible for him to stop this side of infinity, unless he limits the cause-effect sequence. There is general recognition of the fact, which would appear obvious, that certain concepts are of limited applicability onl. This principle of limited applicability would suggest that the cause-effect

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process, is lying above and beyond the possibility of proof or disprovi in this senso is hunknowable. Be Thus God, lying above and heyoud the commit it, " 22 But, as the late Gerella Birney Smith pointed out, God ac inance- deriand equivolling the cosmic process from a point of rest tying above and backer the Catholic mystic. 52 God as manscendent is above the world, "surveying cendente, pracr initiative, self--sufficiency, lack emphasized by Von Marion of Ition proposed. The first was Divine Greatnese, by which he meant Harabe demanded more in its God than that, and he added two attributes to the definrefused to stop with this provisional definition. He insisted the Christian last dence of a complex type and not merely upon religious experience. Dut he dous religious significance, if true." Di Thus far he relied upon positive colle are able to chart after years of pation, observation. This is a fact of framework verification -- a fact an objective asthose great star drifts which astronom me was not based moun faith, but that "it is an empirical fact, capable of sector. ship, and mutual aid, whereby our efforts to overte a just equilibrium in human affairs are supported and sustained. ition of God. "God is a wast cosmic drift or trend toward barracay, follo Marchall Morten. In an early book, he propined the following partial define The basic togic of Thiem is also discoverable in the writings of Walley

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sequence is one which applies within the existential world, and that any attempt apply it beyond the existential world leads to confusion. Thus it is true that all life lives by eating, or by incorporating bits of its environment. While this is true, one cannot make this a universal principle. One can say that most of that which man eats, likewise eats, that is, incorporates part of the environment within itself. But in only two or three removes, the statement lesse its significance. One comes to elections and protons, and one does not find incorporation, even in a very broad sense, applicable there. Furthem ore to attempt to apply this principle to the total universe would be ludic rous. It is the recognition of this obvious fact which suggests that the principle of limited applicability must be kept in mind when one is discussing fundamental issues. We must conclude therefore, that Hortons attempt to validate this conception of transcendence is a failure, and admission made that the sole reason for adding this attribute to his empirically—derived conception of God is that man's religious needs apparently demand it.

The seemed attribute suggested by Horton is likewise affirmed without adequate evidential support. It is that God is Christ-like. He considers it to be one of the great intuitions of the race, and believes that it brust be affirmed if we are to find in God that which will meet adequately the demands of our religions and moral natures. It must be noted that the type of reasoning found with reference to this two attributes, transcendence and Christ-likeness, is religious pragmatism and instrumentalism. Man's religious and moral nature demand a certain type of God. Unless belief in such God is fundamentally unreasonable, jor is positively disproved, one may assume its truth. That the concept of transcendence is not unreasonable, and therefore is permissible, Horton tried to show by his analogy from organic evolution. Since we need that type of God, and since neither science nor philosophy positively disprove this view, we may accept it as true on the basis of religious pragmatism. It satisfies our religious and moral interests.

The logic of recent Theism is thus based upon the assumption that realisming God, must be such as to satisfy our deepest and highest needs. Every theory concerning the nature of God which fails to meet the test of human satisfaction is viewed with suspicion; every theory which meets this test is accepted as true in default of positive disproof. It may be observed that this is a logic which has high interest value, and that the theories validated by it will have much socially-cohesive significance. The fact remains, however, that there is a difference in cognitive quality between theories which are socially-cohesive and those which are validated by comparison with objective data. It is this fact which makes necessary critical examination of the former type of theories for their probably truth-value. To this we shall return in a future issue.

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40. Science and the Modern World, New York, 1925, p 5

41. The philosophy of Theism, New York, 1887, p 25

42. Cf. his The Divine Immanence, Boston and New York, 1905. The Houghton Mifflin Company.

\* Ibid, pp 13-14

43. Ibid., p 85. Dr. E. T. R. msdell in three discussions of "The Religious Pragmatism of Bowne," which appeared in the Autumn of "The Personalist, deals with the pragmatic elements in Bowne's philosophical and religious thought although my own position regarding Bowne was developed many years before, this recent study supports the conclusions reached. Cf. Abstracts of Theses, The University of Chicago, Humanist Series, Vol. VI 1927-1928, pp. 417f. for abstract of my doctoral thesis on "The Influence of Borden Parker Bowne upon Theological Thought in the Methodist Episcopal Church."

44. The Philosophy of Personalism, New York and Cincinnati, 1927, p 66

45. Cf. Ramsdell, "The Religious Pragmatism of Borden Parker Bowne, (1847--1910) The Personalist. Vol 15, No. 4 (Autumn 1934) pp 308 ffl., for development of the theme that 'interest satisfaction' was Bowne's test of religious truth.

46. "The Christian Century", April 20 1932, p 511

47. Theology as an Impirical Science, New York, 1919, pp 190 f.

48. The Reasonableness of Christianity, p 46.

49. Ibid., p 78

50 Theism and the Modern Mood, p 117

51. Ibid., p 117

52. Ibid., p 161

53. Ibid., p 162

54. Cf. "God" in The Dictionary of Religion and Ethics, edited Shailer Mathews and G. B. Smith, New York, 1923, p 186

55. Gr. Theism and the Modern Mood, p 163f

56. Cf. G. P. Conger New Views of Evolution, New York, 1929, pp 17-18

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The clogy as an implatical Science, New York, 1919, up 190 f. 35 

The Resconsibleness of Christianity, p 46.

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50 Theirm and the Modera Mood, p 117

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Of. "God" in The Dictionary of Religion and Bibbon, edited Chadhar , A. Motherm and G. B. Smith, New York, 1923, p 185

. Z Z Gr. Theism and the Modern Mood, p 1614

Cf. C. F. Conger New Views of Evolution, New York, 1929, pp 17 48 .32 In preceding issues of this journal, we have sketched two phases of the philosophy of religion known as recent Theism. We considered its structural ideas and its pragmatic, instrumentalistic or voluntaristic logic. Granted that this philosophy of religion has high interest-value for many persons, the questions of its possible truth-value must be considered. It should be observed that negative conclusions concerning the adequacy of its logic does not in itself condemn a system. It its present logic is discovered to be inadequate, a more adequate logic may be found to support it. Unless this is done, however, the system is suspect.

The use of the terms 'pragmatism', 'instrumentalism', and 'voluntarism' in the preceding paragraph may give rise to interminable discussions. If any of the persons considered object to these names, the effort required to prove either that they do or do not belong where we have placed them would hardly be worth the making. We are concerned with the basic reasoning used by them in supporting their philosophies of religion, not in classifying them in some neat category. The basic logic underlying recent Theism was stated specifically by the late Borden Parker Bowne: "Whatever our total nature calls for may be assumed as real in default of positive disproof." If by one's total nature is meant the rational, emotional, esthetic and voluntary interests or capacities, then this test would include everything, both cognitive and noncognitive, in our experience. But Bowne meant something much more specific than that. By way of introduction to his basic assumption, he wrote: "Man is will, conscience, emotion, aspiration; and these are far more powerful factors than the logical interest. Hence, in its practical unfolding the mind makes a great variety of practical postulates and assumptions which are not logical deductions or speculative necessities, but a kind of "modus vivendi" with the universe. They represent the conditions of our fullest life; and are at bottom expressions of our practical interests or necessities. And these are reached as articulate principles, not by speculative construction, but by analysis of practical life. Life is richer and deeper than speculation, and contains implicitly the principles by which we live. " The basic logic of Theism, therefore, is a logic reared upon beliefs which find their justification in human value-considerations. The important cognitive problem is not that of deriving these pictures of reality; it is that of so relating onself to environing conditions that life is preserved and enriched.

That this is the basic logic of recent Theism has been indicated in the two preceding parts of this study. It may be worth while to consider two examples selected more or less at random from the available literature to remind our selves of this. In his discussion of the nature of God, E. S. Brightman considered pantheism as a possible theory. He rejected it summarily, not be-

the objective facts failed to support it, but because it implied a God who sinned in our sinning. Such a God could not serve the needs of Christians as Brightman conceives them. God defined in pantheistic terms loses his moral and spiritual values according to Brightman and to that extent becomes objectionable to man in his quest for more significant living. The same argument is to be found in Walter Marshall Horton's earlier writings. In "Theism and the Modern Mood," (1930), he defined God in empirical terms, and then proceeded to add the two attributes of Christlikeness and transcendence

<sup>\*</sup> The Bliff Review, Vol. V, No. 1, Winter, 1948

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to his empirically derived conception. These attributes were not added because the relevant objective data made them necessary; they were added because Horton believed that the most effective idea of God should include them. These two illustrations suggest the way in which recent Theism uses value considerations as the basis of its logic.

There are several forms of this "life-is-deeper-than-logic" type of thinking. We shall consider two of them. The first is presented concisely in William James' famous lecture on "The Will to Believe," (1896). According to James it is legitimate to adopt a faith which one has voluntarily accepted. This is especially true in the case of certain propositions called "live options". He analyzed hypotheses into those which were "living" and those which were "dead". Those which represented real possibilities were "living", whereas those which had no such appeal were "dead." He used the illustration of belief in the Mahdi ir Imam. To an Arab, belief in the Mahdi was a live possibility; to a Christian, it was not. "This shows that deadness and aliveness in an hypothesis are not intrinsic properties, but relations to the individual thinker. (The maximum of aliveness in an hypothesis means a willingness to act irrevocably. The next step in his argument consisted in an analysis of options. An option is a decision between two hypotheses. Options may be living or dead, 'forced' or 'avoidable', 'momentous' or 'trivial'. The options represented by the first of these paired terms - forced, living and momentous are genuine options.

James decided that whenever one faces a genuine option which cannot be decided upon intellectual grounds, he must decide it in terms of his 'passional' nature. In Bowne's language - whatever is required by our total nature may, and James would say 'must', be accepted in default of positive disproof, or according to James, in default of positive verifiability. Jamesfurther stated that a living and momentous option is 'forced' whenever failure to decide itself constitutes a negative decision. Thus failure to act when some worthy cause is at stake may result in the loss of the cause. In this case, the failure to act was a vote of no confidence and contributed to the defeat of the cause. Thus we "make" some things true by accepting them and acting 'as if' they were true.

To the extent that live, momentous options are forced, and for which the objective evidence is insufficient to compel an 'intellectual' decision, the will to believe may be well accepted. We turn now to the structural ideas of recent Theism to determine whether or not they constitute live options which force us to decide for or against them in default of positive evidence.

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Recent theism consists in three closely integrated structural ideas: God as personal; man as self and body; the teleological destiny of man and the world. Each of these conceptions may be of concern to the contemporary. What one believes about the nature of God and man will have its effects, presumably, upon his choices relative to the "cold" war between the U.S. and the U.S.S.R. What one believes about the relation of this earth to the being and purposes of God may also effect man's enthusiasm for things here and now. Thus the problems posed by recent Theism may be considered living and perhaps momentous. The question may be asked, however, whether or not they are 'forced.'

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Recent theism consists in three closely integrated structural ideas: God an personal; man as self and body; the teleological destiny of man and the world. I have of these conceptions may be of concern to the contamposance. What one believes about the nature of God and man will have its effects, presumably, upon his choices relative to the "celd" war between the N.S. and the U.S.S.R. What one believes riout the relation of this casels to the being and purposes of God may also effect man's enthusiant for things have and now. Thus the problems posed by recent Theisen may be considered through and perhaps momentous. The question may be asked, however, whether an active perhaps momentous.

It will be remembered that a forced option is one which cannot be decided upon 'intellectual grounds,' but which nevertheless must be decided. "Our passionalmature not only lawfully may, but must, decide an option between propositions, whenever it is a genuine option that cannot by its nature be decided on intellectual grounds; for to say, under such circumstances, 'Do not decide, but leave the question open,' is itself a passional decision—just like deciding yes or no—and is attended with the same risk of losing the truth, "Granted then that the structural ideas of recent Theism represent genuine options and that in some degree at least failure to decide itself constitutes a dicision, is it true that these problems cannot, be decided upon intellectual grounds and that accordingly they must be subjected to pragmatic decision?

Some recent Theists would deny this. Brightman is ready to rest his case upon the test of coherence. He believes that the pragmatic test actually becomes the coherence test, i.e.., that that idea is presumably true which is at once self-consistent -- free from internal contradictions -- and which may also be integrated harmoniously with all other true ideas as well as the relevant facts. He adds that it must serve to "establish explanatory and interpretative relag tions between various parts of experience" when this is defined inclusively. It may be observed however, that the test of coherence may itself have a pragmatic basis. If one accepts Bowne's basic assumption, then the coherence test consists in the possibility of so interpreting the data of science and common-sense in such terms as will satisfy the demands of the western interpretation of Imankind's religious needs. Every culture will have its own test of coherence. Bowne was prepared to consider the moral consequences of a doctrine determinative of its truth. "If Christianity were not a world." power, a great spiritual force here andnow, its origins and history would be a matter of profound indifference to all but a few antiquarians. The miracles, too, are to be studied in connection with the history, and not as isolated and detached wonders. Miracles without moral and religious bearing have as little credibility as the exploits of Jack, the Giant Killer, or the story of Aladdin's Lamp" 10 Bowne was very much interested in a coherent system of thought, but saw no possibility of arriving at "clear notions" without primary reliance upon the practical demands of life. Thus both Bowne and Brightman appear to rely rather heavily upon the practical rather than the theoretical 'reason') And the same thing is true of other members of the recent theistic group.

It is necessary therefore to examine critically the view that recent Theism actually presents us with a live option in its conception of God. It should be observed that Bowne maintained that only "relevant" ideas are worthy of consideration. He based his interest in Christianity upon the fact that it was a "great spiritual force here and now." If God is acutally personal, transcendent, and immanent, and seeks to develop ideal persons inan ideal society, then there should be empirical evidence to support this conception both in history and in contemporary society. Furthermore, the physical envir onment should give unquestioned support to this enterprise. By implication, therefore, we may say that recent Theism, is, according to some of its spokesmen, an hypothesis or series of integrated hypotheses which are, and must be, subject to empirical verification. We do not confront a "forced" option for the reason that the hypothes is, by definition, one for which objective evidence must be available. If no affirmations were made concerning living persons and cultural evolution, then the option might be 'forced' in the sense that it could not be resolved intellectually. But in this case, primary reliance is placed upon "experience," and experience is primary in empiricism,

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the seme thing is true of other members of the perent thefolis prosps. rely section heavily upon the practical rather than the theoral out thesier upon the projectent demands of like. Thus both Bower and Brightman my our t dust say de generalités et auniving et foless montone : vithous pridactique velifiers : Lemps 19 19 Bowne was very much interpoted in a coherent operator of the 1917 eredibally as the emplosts of Neet, the Clast Miller, an the corry of Alexel of detached weeders. Mirseles without moral and religious bearing by year him. ton, are to be atagied in councetion with the biotoup, and not be tradeded the a makas of profound indifference to all but a faw antiquantimes. The embre often power, a guest epinistral force here unduovo, sto origins and blatchy world is ed a decimina determinative of its irrah. Hit Christianity were ned a woold . tout at acherrance. Bowns was prepared to comutater the morest owns sprome in carpreterion of Imaginal or religious needs. Masia Camura Mill bare the serv common-sense in such terms as will sationy the deviands of the merican intest conclude in the possibility of so interpreting the data of prisons and pragmetta basis. If one accepts howne's basic assumption, then the coheres of It may be observed however, that the test of coherence may meal have a tions between various parts of experience" when this is defined inclusively. He adds that it must serve to "establish explanatory and interpresentive rates. integrated hazmeniously with all other true ideas as well as the retevent kneto. self-consistent--free from internal contradictions -- and which may also be the coherence test, i.e. . , that that idea is presumably true which in at appear apon the test of coherence. He bolieves that the pragmatic tast actually has many Some recent Wheists would deny this. Brightman is ready to rest his of the

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When this hypothesis is apply across compinionly, the aridence for it is by no means conclusive. One of the most incisive thinkersoof the group, E. S. Brightman, recognized this fact nearly twenty years ago, and attempted to meet it by the development of "The Civen" as an explanation of Cod's slowness in realizing his goals. By the "Civen" Brightman means certain restrictions within the nature of God which hinder Him from achieving His goals as rapidly as He desires. Evil, then, is due in part to certain necessary limitations within the nature of God. Thus God conforms to the structural ideas of recent Theism, but is prevented or hindered by internal conflict from shoing by His deeds what He purposes to do, at least he cannot show His purposes so clearly that they can be discerned by impartial observers. The reliance upon values—considerations, in their attempts to validate their theories is eloquent evidence of their acceptance of the judgment that empirical data do not make these theories necessary.

But recent Theists are not ready to accept this conclusion. At this point they turn to the logic of Ecclesiastical Humanism as presented in this journal in the Spring, 1946 issue. Ecliesiastical Humanism rested its case upon the Law of Excluded Middle, namely, that between contradictories there is no middle ground. Traditional Theism and Ecclesiastical Humanism were presented as contradictories. Contradictory terms are such that if A is true, the B is necessarily false, and, if A is false, then B is necessarily true. After disproving—to their own satisfaction—that traditional Theism could not be true, they accepted Ecclesiastical Humanism as true.

Recent Theists use muchthe same type of test, Accepting mechanism as a non-teleological or anti--teleological explanation of the total universe on the one hand, and recent Theism as a teleological explanation of it on the other, recent Theists believe the issue here presented is a 'live' or'forced' option. There is evidence for both mechanism and purpose, but there is not sufficient evidence for either to compel universal assent. With the evidence so divided, one should choose the 'higher' or most 'useful' explanation. So stated, there appears to be little choice, and teleology is accepted. 12

But the validity of this argument depends upon the question of the applicability of the Law of Excluded Middle in this case. We found that the logic of Ecclesiastical Humanism failed at this point because several other possible explanation: were available. It appears true also in the case of recent Theism that there are other possibilities. Many years ago, the late W. G. Everett observed that the universe appeared to be a "kingdom of many ends," and human destiny was doubtless one of them. According to his hypothesis, mechanism and teleology and perhaps other interests could find a place in a comprehensive view of reality as a whole. The point of view called Absolute Immanence to be presented in a future issue suggests another possibility. Consequently, the choice between mechanism on the one thand and teleological Theism on the other is by no means a 'forced' option. There are other hypotheses available. Accordingly, the conditions which James laid down asnecessary before one could legitamately use "the will to believe" do not obtain in the case of recent Theism's God-concept. It does not face a forced option between mechanism and its view of God. There are other possibilities at hand. This means that the issue must be fought out in the 'intellectual' rather than the 'passional' realm.

III

The second form of pragmatic logic which is often employed by recent Theists is the voluntaristic logic of the late E.S.C. Schiller (1864-1937). As a student at Oxford University when Darwin's theories on evolution were gaining populari support, he became profoundly impressed by the fact that life was purposive and engaged in the constant struggle for more efficient living. At the same time,

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he was taught classical logic in his courses which appeared to him to be completely divorced from living issues. The result was the development of a "humanistic" logic, one in which the hyman worth of ideas was emphasized. Later, he moved toward a "voluntaristic" logic in which the significance of man's choices was given a dominant place. He was, until the end of his life, profoundly concerned with the human efficiency of thinking. His impatience with formal logic and his continued polemic against it is but another expression of his interest in a logic of efficiency.

Schiller deserves much credit for his emphasis. Religion is admittedly one of mankind's major interests. As such, it utilizes thinking in the furtherance of its quests. If one considers religion to be the means whereby individuals and groups find significant meaning even and especially in unsatisfactory and inescapable situations, then the practical efficiency of thinking is essential to intelligent and efficient religious living. If, furthermore, God is the name which religious persons give to the Dynamic Determinant of their total Existential Medium, Schiller's emphasis upon the human worth of thinking must be given high rating. Religion is one of lmankind's most serious concerns. As such, it can have little to do with verbalisms and logical legerdemain.

Granted, then, that the primary interest of Schiller is important, det us see what it means for the logic of Theism, (Truth, according to Schiller, means the successful conclusion of a purposive cognitive quest. "For in point of fact our thinking is volitional through and through. It is set going by desizes and purposes; it is driven onwards by the urgency of problems. It pursues ends which appear to it as good and is pervaded and steered by values of all kinds. Truth itself moved us, not because it is distant and unattainable, disinterested and dispassional but becauseeit is near and dear to our hearts; it is felt to be a value and worth achieving, even at the sacrifice of ignobler aims and lesser values." 13 This indicates the trend of Schiller's thought; truth is equivalent to the successful conclusion of a cognitive venture. It is the possible satisfaction of basic and felt n which impels us to think, and our thinking is successful and efficient if it helps we reach the desired culmination . Thinking is thus one phase of man's quest for values It is successful to the extent that it eventuates in satisfactory ways of believing and acting; it is unsuccessful to the extent that it does not. This accounts for Schiller's persistent attack upon formal logic: it bore no human

This phase of Schiller's voluntaristic logic is subject to serious question, a fact of which he was aware. He insisted that choices must be made which are favorable to the interestsof the thinker. At the same time, he insisted that whether or not they would prove to be favorable in practice had to be determined by 'application' to specific situations. Indeterminism, for example, at the human level is verified in the actual practice of acting "freely". The process human level is verified in the actual practice of acting "freely". The process whereby a truth-claim becomes a truth was described in the following way. Whereby a truth-claim becomes a truth-claim. Thinking thus begins with a problematic situation confronting some person. Secondly, the truth sought is problematic situation confronting some person. Secondly, the truth sought is and is preferred by its formulator to all the other possibilities of which he is and is preferred by its formulator to all the other possibilities or application aware. Thirdly, verification is a matter of continued practice or application of the truth to living situations. If the hypothesis functions as it should, so that its formulator finds it preferable to all other possibilities, it is considered to be true, at least for the time being.

Truth is thus equated with satisfactory outcomes or consummations. It is at this point that most recent Theists become interested in volunaristic logic. They, too, seek the most satisfactory outcomes in their quest for God and for They, too attitudes toward the consummation of human enterprises. But this optimistic attitudes toward the consummation of human enterprises. But this demand for "preferable" outcomes is an intellectual hazard for the religious

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and when deciny and accept he as is some derived institute content of this bypothesis ratios than from psychosomatic experience, as providently of the theory. This, as we noted above, apparently prompted Brightman to deny pantheism and Horton to deny absolute immanence. Thinking must be prepared to accept actual conditions, whether arnot a given thinker 'preferation."

This principle that preference is no substitute for objective verification is readily recognized in other fields. The physician who examines a parent seeks to determine the source of illness and to reach the most honeral prognosis. If, however, he is a physician worthy of his profession. He must diagnoze the conditions he observes whether or not either he or the patient prefers this. Intelligent treatment is possible only when the facta in the case have been determined. Among these the fact that the patient prefers to recover must be accepted. At the same time, it is not a relevant fact trying to decide whether the patient has an infected appendix or an inosertal commodity in medicine. It should also be in philosophy and religion

The definition of God as personal and partially immanent may be present to many Occidentals. This is a psychological fact to the extent that werifiable report of our preferences. As such, it may lead us into long and processes of reasoning in the endeavor to find grounds for believing candidate for truth, however, this hypothesis limust be verified that how it may be proved, and then by making the tests specified the for this view of God will serve as a motiviational factor compelling us every possibility: it must not be accepted in place of actual verificators of the ations.

Schiller drew attention to this danger in an arrivle under the intriguing "Truthseekers and Soothsayers, "15 "Truthseekers" were defined as those who approached the cognitive situation seeking for like best possible at their interest was the most advantageous resolution of the difficulty in hand Truthseekers are not absolutions since they are ever on the alert for better solutions than those held at present. Truth is for the truthseekers no mothing as essentially progressive and based upon selections of the relevant data.

terests. They seek to satisfy or 'sooth' themselves and others emotionally rather than to reach conclusions based upon experimentation or practice this connection, Schiller regretted that the connection between "sooth" and "soothe" had been lost, and would have welcomed its re-establishment would serve to indicate a very important sentimental function of absolute truth as a sort of 'paregorical imperative, 'and would distinguish it serve neatly from its buildrum everyday uses."

This distinction between "truthscekers" and "soothsayers" was made by Schiller to call attention to truth as a human instrument in the quest for actual and preferable consummations. It was thus something different in principle from the "truths" which were believed to be "absolute" and in applicable to the human situation of everyday living.

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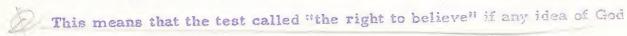
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We may approach the evaluation of voluntaristic logic by an examination of its applicability to the several problems in religious thinking. The primary contention involved in pragmatic and voluntaristic logic in this connection is that certain ideas may be "made true" by human choices and human activity. William James stated that sometimes it is our faith "in a fact which helps to create the fact." Schiller believed that "true" and "false were "valuations," and that truth is "made" in the process of verification. Thus both James and Schiller view the cognitive process as a phase of markind's struggle for survival and life—enrichment. If one succeeds in making an idea come true which enables him to achieve his goals, this is the truth in the specific situation. If he fails to make the idea yield good results, whatever other significance it may have is presumably irrelevant.

This is in essence the logic of efficiency, and is basic to British and American pragmatism, instrumentalism, humanism and voluntarism. It has been used by American theologians and philosophers of religion who may not care to call themselvesbby these names. The point is that they consider the "value" of an idea as its primary validation. As indicated in the previous discussions of "The Logic of Recent Theism," this type of thinking is utilized in whole or in part by most of them.

Let us admit at once that this form of thinking is valid in some areas of religious thinking. Religion represents the attempt to achieve specific values by means of a reinterpretation of man and his cosmic Environment and through the use of various techniques. Techniques are defined as overt behaviors engaged in by individuals and groups for the purpose of achieving values believed to be religious. The Logic of Efficiency appears to be perfectly adapted to the solution of the problems posed by techniques. Is prayer more effective than meditation? or sacramentalism than ethical and social activity interpreted as cooperation with God in the realization of the good life? The answer must be determined in actual practice. What is the effect of the persistent use of certain techniques upon the lives of those who employ them? Here truth is 'made' in the actual practice of the implications of specific hypotheses. To the extent the recent Theists rely upon the logic of efficiency innthe area of the techniques of religion, they are to be commended for their insight.

When we face the problem of God, however, the situation is quite different. The term God emerges from the second or reinterpretive phase of religious experience.) When men find it impossible to change external conditions to meet their subjective interests, some reference is normally made to the Existential Medium, the more inclusive Environment upon which they have relied for the conservation of their religious values, and in cooperation with whice they have sought these values. In so far as this is true, the reality called God must be subjected to two tests: (1) the test of objective existence, and (2) that of relie gious value or availability. The logic of efficiency of recent Theists appara ently ignores the first of these two tests. There is profound interest in the religious significance of various God-concepts, but there does not appear to be a correspondingly deep interest in their truth-values. It should be obvious that a non-existent reality is not actually 'available,' and to the extent that persons rely upon such non-existent reality they may find "comfort" in their beliefs, but it is a comfort derived from fiction rather than fact. Eventually, when some crucial test is made, the fictional character of such a non-existent Deity will become evident. This is but to say that it is impossible to ignore the test of objective existence no matterhow deep our concern for "religious values" in a given conception of God may be.



of the applicability as the production of a characteristic of the an area contained as a characteristic and a characteristic of the area characteristics and a characteristic and a contained and life --carrichment. If one succeeds in marking an idea come true which enables him to achieve his goals, this is the truth is the specific situation. If he fails to make the idea yield good the truth is the specific situation, I he fails to make is presumably invelovers.

This is in essence the logic of efficiency, and is basic to Eritish and American prognatism, instrumentalism, humanism and voluntarism. A has been used by American theologicus and philosophers of religion who tent not care to call themselvesbby those names. The point is that they contident the "value" of an idea as its primary validation. As indicated in the previous discussions of "The Logic of Recent Theism," this type of thinking is utilized in whole or in part by most of them.

Lest us admit at once that this form of thinking is valid in some areas of religious thinking. Religion represents the astempt to achieve appetitic value of by means of a reinterpretation of man and the cosmic dinviscoment and thinking the nos of various techniques. The Logic of Efficiently appears to be particular to the solution of the problems posed by techniques. Its proper more effects to be particular and groups for the purpose of achieving values be then meditation? Or sacramentalism than ethical and sould antivity interpretate cooperation with God in the realization of the good life? The answer round be determined in actual practice. What is the effect of the penaletern and of martial to the actual practice of the techniques who employ them? Mean brain is the extent the actual practice of the implications of specific hypotheces. The the entent the recent Theists rely upon the logic of efficiency hundre area of the techniques of religion, they are to be commended for their funishs.

values" in a given conception of God may be. the test of objective emisters no watterhow deep eur comment for "a chimare Bally will become evident. This is but to say that it in impossible to ignore when some crucial seet is made, the fictional character of such a non-emistical beliefs, but it is a comfort devived from firston rather than fast. Evenire Fr. persons rely upon such non-existent reality they may that to embate in their that a mon-existent reality is not actually "available," and to the ontest that be a correspondingly deep interest in their shuth-values. It should be obvious religious significance of various Cod-concepts, but there does not appear to eatly ignores the first of these two tests. There is profound interest in the gious value or availability. The logic of efficiency of recent Thelate appair subjected to two tests: (1) the test of objective anistence, and (2) that of relisought these values. In so far as this is true, the needity called God most lon conservation of their religious values, and in cooperation with whice they have Medium, the more inclusive Environment upon which they have relied for Mr their subjective interests, some reference is normally made to the Emistandian experience. When men find it impossible to change external conditions to meet The term God emerges from the second or reinterpretive phace of religious When we face the problem of God, however, the situation is quite different

satisfies given religious demands may not be considered legitimate. One has "the right to believe" in the God defined by recent Theism when the objective evidence supports this view, butmuot otherwise.

The next question follows normally can we "make" the Theistic conception of God true by voluntarily accepting it and then acting on that basis? Let us suppose that a given group of philosophers were determined to "make" Hegel's theory of the dialectical development of history true. Would their determination to believe this, and their subsequent behavior as though it were true actually remake history to conform to this theory? The answer appears clear: if history actually developed as Hegel has affirmed, the question of whether or not we believed it is irrelevant. If it did not, then all the affirmations of persons would make no difference to it. The past remains what it was. Our understanding of it may change with growing information and new hypotheses. These newer hypotheses may approximate more closely what actually occurred, but they do not make or un make what has been.

It is rather difficult to understand how our beliefs would change the nature or structure of reality. If the Idealistic conception of reality is approximately true—if reality is essentially non-spatial, suprasensuous or valuational—then it would appear impossible to change it by acting as if it were different. Conversely, if the organic view of reality is a more approximate view of it, then all the denials of the Idealists would appear to be irrelevant. It does not appear possible to "remake" reality either by thinking about it or even by acting as if the more desired view were correct.

Schiller, it should be observed, recognized the limitations of the "truthmaking" function of thought. When he considered the problem of metaphysics, he concluded that no system had "coercive" qualities. It was an individual "creation," and as such might be 'useful' to its creator, but not to others. "In the last resort every genuine and heartfelt metaphysic is a poem, and derives its unity and aesthetic appeal from the personal vision and imagination of its 'maker' or poet. 20 The human mind cannot transform reality into any form itchooses, nor can human activity transform more than the superficial phases of the world, even with atomic fission. The volumaristic logic of Schiller is excellent within the limits set for it, namely, the sphere in which we can transform or "make" things conform to our desires by means of our actions. It is obvious, or should be, that the basic characteristics or characteristics of the totality within which we live, move and have our being cannot be so changed. They may be understood, and we may continuously revise our conceptions as our knowledge grows, but some consideration should be given to the difference between changing reality and changing our understanding of it.

We may summarize this phase of our discussion briefly. The logic of efficiency is certainly applicable to the area of religious techniques. We may determine the efficacy of prayer, mysticism, formal worship and asceticism in the field of religion by testing them out in actual experience, and probably in no other way. But this should not lead to the assumption that because voluntarism is operationally effective in one area it is the same in all. When we change the nature of the problems with which we deal, we must consider the changes in our methods which may be required. An examination indicates that thenature of God-defining God in objective rather than subjective terms-is not "made" or "remade" by thinking or even by acting. The logic which appears most adequate here will be presented in a future issue when we consider the logic of Absolute Immanence. Here we must be content to point out the difficulties in the logic based upon "the will to believe"

The sembgrees follows no partitudes the transfer on the Masterial consequences of the desired values of the desired values of philosophers a ser advantaged to transfer the suppose that a given group of philosophers a ser advantaged to transfer desermination to believe this, and their culterquest hereavier as though it were true actually remake kistory to conform to this theory? The answer appears plear: if history actually developed as Hegel has affirmed, the desertion of whether or not we believed it is irrelevant. If it did not, then all the affirmations of persons would make no difference to it. The past remains what it was. Our understanding of it may change with growing totor mation and new hypotheses. These newer hypotheses may approximate accreasely what actually occurred, but they do not make or in make what has been,

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Another phase of the logic of recent Theism deserves attention. It is the basic assumption upon which some of its logic is abased. In Bownets terms. as quoted above, "Whatever our total nature calls for may be assumed as real in default of positive disprobf," It may be granted that this is the way in which common-sense thinking is done, as Bowne affirmed, but this does not mean such thinking must be accepted uncritically, if at all. If one accepts this view, the result may be a logic of wishes, or urges or basic drives. The organism has no desire for extinction: one may say, therefore, that our total nature "calls for" continued existence upon this planet, or in some "erotic paradise" of the Trobriand Islanders, or even in the most sacred heaven of the medieval Christian. This may be accepted, if the facts justify it, as a correct reading of man as a biological creature, except in so far as he fails to achieve satisfactory adjustments and turns "against himself." At the same time, this biological or even axiological demand cannot be accepted as legislative for the universe. Man lives and man dies. The fact that he does not wish to die must be given consideration, but cannot be accepted as proving his immortality sithout considerable of additional support.

It may be true that many people wish to believe in God as defined by recent Theism. The fact that this is the case must be accepted as a commentary upon man andhis interests, but it cannot be accepted as proof that this theory is true. It may be accepted as the driving force or impelling motive back of much theological thinking, but may not be accepted as a substitute for the "active" persistent, andcareful consideration of any belief or supposed form of knowledge in the light of the grounds which support it, and the further conclusions to which it leads, " which John Dewey believes is the essence of reflective thought. 22 If one begins with the assumption that reality must be such as to satisfy our "total natures," we may, already, have accepted our conclusions before the cognitive process is actually under way. It would appear more reasonable to examine a human being to determine what his needs and interests may be, and then examine his environment to determine whether or not it is such as to satisfy these needs and interests fully. This is, of course, the method which is used in other than theological fields. There appears to be no grounds upon which theology can adopt a method which gives it such an advantage over all others. The sociologist must study man and his sociophysical environment; the political scientist must do the same. Upon what grounds can we excuse the theologian from examining the total environment within which man is found if he wishes to define thenature of that environment, or especially that phase of it which is Divine?

Among recent Theists, thisquestion is answered in terms of the view that man is organic to nature. As such, he reflects nature inhhimself and is reflected therein. To the extent that man is organic to nature—continuous with and immanent in—he may be examined as a "fair sample" of what this reality is. Thus the problems of ontology or being may be resolved by beginning with man as the datum. What, then, is true of man is true of nature.

But this conception is subject to further analysis. It is doubtless true that man is organic to nature, i.e., that he is immanent in and continuous with the organic life on this planet and is dependent upon both the planet and the sun for sis sustenance. If one wishes to investigate the life of this planet, it is essential that man be given serious consideration. He is part and a product of a long evolutionary process which goes back at least to the simplest forms of life empirically recoverable. Furthermore, he is one of the more complex of the existing forms, and is perhaps the most complex which has ever existed

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on the earth. Granted all this, how much relatance should be given to the study of man when our concern is with astronomy or even geology? Man, in these studies, becomes a minor factor as a datum. He may be important, epistemologically, as the one who is thinking, but he is not important as a datum. This is but to say that whereas man is organic to part of nature, the life on the earth, he is by no means organic to all of nature.

This means that if we begin with the assumption that men is the basic datum in terms of which we shall understand God as the basic factor in all reality, we have practically begged the question at the start. This may be a conclusion we reach at the end of our thinking. We must not begin with assumptions which preclude us from reaching any other conclusions.

### VI

We are left, then, with the view that recent Theism appears to be a brave attempt to interpret man and his total environment, jincluding God. It provides the foundation for many beliefs which would be quite serviceable for anxious and troubled persons. At the same time, its basic logic isnot above suspicion. Its primary defect lies in the attempt to rely upon human choices or decisions as legislative for reality.) William James was careful to insist that we had the "right to believe" only in such areas where our choices vitally affected the truth of our propositions; where failure to choose meant a negative choice. Schiller also confined himself to such human and social situations where the individual's choice actually served to "make" true the proposition he had accepted. When it came to metaphysical questions, he was unwilling to think of systematic metaphysics as more than "poems," whose appeal lay in the personal vision and imagination of their "makers."

The logic of recent Theism is excellent in the area of religious techniques, in the areas where we seek to find more efficient methods of relating ourselves to God. It does not appear to be nearly as effective when we seek to understand the nature of God, unless indeed, God is nor more than an idea or poem which may prove satisfying to us.

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The Philosophy of Theirm, 1987 p 25.

2. Ibid., pp 13f

4. James, W., The Will to Believeland Other Essays in Popular Philosophy (New York: Longmans, Green and Co., 1896) pp 2f

Brightman, E. S., A Philosophy of Religion, (New York: Prentice-Hali, 1940), pp 126-219.

5. Ibid., p 11

6. Vide, The Hiff Review, Winter, 1947, pp 35ff

The Will to Believe, pll

8. Brightman, A Philosophy of Religion, p 128.

9. F. C. S. Schiller, Logic for Use, (1930), pp 137 -- 144, presents a drastic criticism of coherence as a test of truth. Since he was an adherentof recent Theism, this criticism may well be given serious consideration.

10. Bowne, B. P. The Immanchet of God. (1905) p 85. In his Theory of Thought and Knowledge (1897) he placed great emphasis upon the practical in antithesis

to the speculative and logical. Vide especially pp 367-385.

11. Brightman, The Problem of God, (1930), for a first discussion of "The Given". A good summary of his early statement is published as "The Given and Its Critics" in Religion in Life, I Winter, 1932, 1, pp 134-145. Brightman he here attempts to meet the first criticisms of his theory.

12. Vide Brightman, A Philosophy of Religion, Chapter 12. 13. Schiller, Our Human Truths, (New York, 1939) pp 292f.

14. Schiller, Logic for Use. pp 106ff

15. The Personalist, July, 1934, pp 209-218

16. Ibid., p 215

17. The Will to Believe, p 25

18. "Truthseekers and Soothsayers," The Personalist, XV, p 213

19. This analysis of religion was presented in "Where Are We In Our Religious Thinking?" The Iliff Review, Vol 1f, No. 2 Spring 1945 pp 233ff

20. Logic for Use, pp453f.

21. Vide p 35, above

22. How We Think, (1910) p 6. In his voluminous work Logic: The Theory of Inquiry, (1938), Dewey has elaborated this definition at some length.

23. Vide, A. Seth Pringle-Pattison, The Idea of God in the Light of Recent Philosophy. (second ed., 1920) pp 178f., and 210f., for a restrained statement of thisposition. A. C. Knudson, The Philosophy of Personalism, (1927), p 66, states one view of it specifically.

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Vide, A. Geth Pringle-February. The tion of God in the thigh abilities Egilesephy, jugarand cd., 192 typ 1725, and 2186. for a tack-abroad statement of thisposition. A. C. Egudson, the Egilosephy of Personal are (1927), p 64, states one view of it specifically.

The philosophy of religious thinking. God is defined in wholly immanent terms. This does not mean that God does not transcent a given individual, or the whole human race, or even the world as now known. It does mean that no positive affirmations are made concerning God as a reality presumably transcending the Existential Medium, namely, that in which we live and move and have our being. If God is known, he must be a knowable reality. As such, nothing can be said about God as transcendent to the universe, or as suprarational. Gof as defined by this school of religious thought is wholly, completely or absolutely immanent. It may not be correct to speak of God as "immanent", so far as some members of the group are concerned. "Immanence" suggests a transcendent Reality which is in whole or part indentifiable with something else. Immanence as here used is rather an epistemological than a metaphysical term. It indicates the direction which cognition must take if it is investigate the nature of God.

The growth of this theory can be sketched quite briefly. In 1859, when Darwin published "The Origin of Species," many Protestant thinkers recognized some of the implications of his conclusions. The Issue centered in the authority of the Bible. It was evident to many that one must adopy the evolutionary viewpoint and reject the special creation theory presented variously in the Old Testament. There appeared to be no way of reconciling the two conceptions. Those those faith was linked up inextricably with the inerrant Scripture fought the new theory bitterly. But one is inclined to think that the basic issue lay elsewhere. It was faith in a miracle-working God which was threatened by the evolutionary theory, and this belief presupposed the transcendence and free activity of God. If the present world and man were results of determinable factors such as Darwin indicated, then men were at the mercy of these causes rather than, through God's help, master of them. This conception of God needed some support, which these men found in the doctrine of an inerrant Scripture. Once this was shaken, belief in God as supernatural miracle-worker became difficult to maintain.

At the same time, other men were slowly coming to terms with the evolutionary conception. Among others, George Trumbull Ladd and Bordon Parker Bowne, saw the possibility of reinterpreting the concept so that it would not endanger the Christian faith as they understood it. Gradually, they began to view nature as the method selected by God for achieving his divine purposes. The impact of the growing prestige of science, and the gradual recognition of nature as relm of rich possibilities, led these men to bring God part way to nature. This movement culminated in Partial Immannence, or more popularly, Theism. Absolute Immanence represents a further development of this general trend.

This general position can hardly be called a "school" or a movement." It is, so far as American though is concerned, a tendency more or less characteistic of loosely associated groups of students. Shailer Mathews, Gerald Birney Smith, Henry Nelson Wieman, Bernard E. Meland, Harold A Bosey, Bernard M. Loomer, numerous British and American philosophers and theologians can be listed as more or less in accord with this tendency. Samuel Alexander, C. Lloyd Morgan, Jan C. Smuts and A. N. Whitehead are among the better known philosophers whose thought has been determinative. Since this is not an history of the tendency, but rather an attempt to unearth its basic assumptions, we shall select two men whose writings are most widely known to students of religion: Shailer Mathews and Henry Nelson Wieman. An analysis of their positions will serve to indicate the general nature of this philosophy of religion, and the scope of the problems presented by it.

<sup>\*</sup>The Iliff Review, Vol. VI, No. 2, Spring, 1949

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The growth of this theory can be absched quite bakefly. In 1855, the Jareis published "The Origin of Species," anny Probastent bakakers accounting some of the implications of his conclusions. The Scare contessed in the contribution ity of the Minle. It was evident to easy that one must adopt the evaluation of vertical and easy the evaluation of the species of the evaluation of the evaluation of the evaluation of the species of the evaluation of the first three conventions. These those the easy of the easy of the evaluation of the first three conventions of the easy of the evaluation evaluations evaluations.

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This general position can bardly be called a "school" or a syvement. It is, is for as American though is concerned, a tendency more or less characteristic of locaely associated groups of students. Shaller Mathews, Generald Sirvey Smith, Senry Melson Wissan, Bernard E. Malend, Harold A Soney, Secret F. Loosey once erous Brition and American philosophers and theologisms can be listed as now or less in accord with this tendency. Samed Alexander, G. Mard Morgan, Jan C. Smuts and A. H. Whitchead are among the better known philosophers whose Micredia has been determinative. Since this is not an history of the tendency, but rathman attempt to uncarth its basic assumptions, we shall coloct two men whose entitings are most widely known to students of religion: Shell as Malens and Four Moleon Lieman. An enalysis of their positions will easys to indicate the pastice of this pointer of the pastice of religion and the problem process of the lay it.

The Hiff Review, Vol. VI, No. 2, Spring, 1985

Dean Mathews developed the theory, in some detail, that theology consists in social patterns used to justify the attempt to achieve values religiously. The source of religion was found in man's attempt to escape annihilation. Further more, it represented one of mankind's two ways of adjustment to environmental factors. The first is the impersonal approach, represented today by science and technology; the second is a personal approach, represented by religion. "In its ultimate nature the behavior represented by the word religion can be described as a phase of the life-process which seeks by control or cooperation to gain help from those elements of its conmich environment upon which men feel themselves dependent, by setting up social -- that is, personal -- relations with them". 2 God is that in one's cosmic environment with which one established such personal relations. In more specific language, he defined God as the personality-producing and personality-responsive phase of man's environment. If man is a product of his invironment, and is he finds it possible to establish personal—that is, social—relations with is environment, he needs some name to designate the reality so described. Mathews proposed to use the term which he belived had been used historically for this prupose, namely, God.

But God is more than is stated thus far. Every concept which men have used to denote God has been one which expressed relations whose content was derived from some social pattern. The fact that the concept implied relations proves that it refers to reality, since "only realities can be in relations." God is, therefore, definable as "reality conceived in patterns." 4 "Pattern was a basic concept in Mathews' thought. He defined it as "a social institution or practice used to give content and inteligibility to otherwise unrationalized beliefs. "Duless one is prepared to assert that religious experience is wholly delusive. men have found help in it. In some way, not yet completely understandable, men can establish personal relations with the personality-producing forces in their environment, and find value in such relationship. But men are in part rational. They must find some intellectual justification for this attempt to realize values religiously. They have found justification in terms of analogy. They have used the enalogy of the sovereign with all of the corollaries which flow from it. In this way they found it possible to seek for values in terms of personal relations with, not a person, but the personality-producing forces in the environment. This quest for values could be integrated into their rational world-view by means of a socially acceptable analogy.

According to Mathews' theology, God was personal, but not a personality. The God of traditional through was thoroughly individual and could be pictured in imagination. When an increasingly mature intellectual began to conseive God in universal terms, individuality became an hindrance. The concept "spirit" was then introduced to denote personality without what had been it necessary correlate, introduced to denote personality without what had been it necessary correlate, namely, individuality. But the concept "spirit" gradually lost it status in psychological literature. When it lost it "social acceptability," it had to be psychological literature. When it lost it "social acceptability," it had to be personal literature. When it lost it place. God as organic may replaced. Mathews proposed the term "organism" in it place. God as organic may be personal in that men may establish personal relations with him, but he is not an individual, and therefore not a personality.

This position may be summarized briefly. God is the religious name for the personality-producing and personality-responsive Factor in our cosmic medium. He is within this cosmic medium, since only within it are relations possible. Since God is a reality in relations, he is an experiential reality.

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According to Mathows' theology, and was personal, but not a personality. The test of tennishional immenge and theory is an individual and could be produced in trage in the test of the consist of the test in the constant. When as individuality browns an bindersnew. The consequence individuality browns an bindersnew. The consequence individuality at the test that the test is individuality for the interest of personality individuality in the test is a specience of the test personality in the personal interest of the test of test of the test of test of test of the test of tes

This position may be summarised briefly. Cod in the roligious mans lest this mountain parties.

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The concepts religion and Cod, in Mathews' thought, lacked specific content. As a life-long friend and colleague once remarked, "they were delightfully vague. God as personally-responsive app are to be a meaningful conception, but this meaning was difficult to determine. Reglgion, as the system of personal or social relations with the personality-producing Factor was likewise, on the surface, a meaning ful proposition. But when one sought to isolate the specific values deribavle from this relationship, the answers given were not too precise. Usually, the good Dean has recourse to analogy when pressed at this point. "What delp does one get from the sun? Get out into the sunshine and find out?" So with God: try these personal relations and see what happens!

This is a problem faced by all contemporary religious thinkers. When growing information concerning man and his world provided precise information concerning man and his world provided precise information of the causes of rain, sickness and health, and even of moral failures and successes, the basis for belief in miracle gradually disappeared. With the loss of confidence in the inerrancy of the Scriptures, one could no longer assure that the ills of life will be conpensated for by the blisses of eternity. These changes in belief have made necessary changes in the claims men have made in religion. Despite the usual claim that religion is the only hope for modern man, even Neo-Orthodox thinkers no longer expect God to do what we can possibly do. And the nineteenth century Liberals and their contemporary disciples. relying as they do upon some vaguely defined Law of Progress, have become hesitant in their claims today. Finally, the Communists whose reliance upon a metaphysical principle enbedded in their Dialectis of Economic History, still wage relentless "cold war" as if they believed man had to do most of it himself. Mathews belonged to his generation in his search for a modern interpretation of the function of religion.

This is the problem to which Henry Nelson Meman has devoted a long and industrious life. His first volume appeared to be wholly devoted to the problem of God defined as that something upon which man was most dependent for his most inclusive values. At the same time, the book was devoted to another problem, namely, the contribution which religion presumably could make to scientific method if human values were to be preserved and enhanced. Misman feared the appearance of the coldly impersonal scientist whose interest in objective research had killed in him all of the finer sensitivities which make life significant. "Spontancity, creativity, and mutual appreciation, can never be manufactured by scientific method." Mysticiam, as a primary religious technique, was needed for the creation and development of these qualities.

In a more recent work, "The Source of Human Good" (1946), Wieman defined God as the Creative Event which is the only source of these human and humane values. He approaches the meaning of Creative Event through a distinction between instrumental and intrinsic values. The former is a structure of events whose qualities are more or less exclusive. This structure of events contains its own qualities. Its relationships with other events is relatively unimportant. Intrinsic value "may be defined as a structure of events endowing each happening as it occurs with qualities derived from other events in the structure. I I the following garageapt swearfires quite well the activity of the Greative Event: "When good increases, a process of reorganization is going on, generating new meanings, intergrating them with the old, endowing each event as it occurs with a wider range of reference, molding the life of man into a more deeply unified totality of meaning. The mide diversities, varieties, and contrasts of all the parts of man's life are being progressively transformed into a more richly inclusive whole. The several parts of his live are connected in mutual support, vivifying and enhancing one another in the creation of a more inclusive unity of events and possibilities. This process of reorganization is what we shall call the 'creative event. It is creative good, standing in contrast to both kills of erebird code at have each considering". 9

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According to this concept of all the latter in and the Indust in Cillied with God. Apart from God, he is belokens; committed to and the Indust in Cillied with undreamed of possibilities. This means that consitivity to the workings of the undreamed of possibilities. This means that constituity to the workings of the undreamed to the achievement of the highest human values. Creative Event is a prerequisite to the achievement of the highest human values. Fixity of belief is as repugnant to Wieman as it is so fount horsybeth; contentment and pride, as obstructive of human good to Wieman as to Niebuhr and Tillian. God as creative event has nursed the life of man from earliest beginnings to its present condition. If man will give himself in complete devotion to God, the future is open; if he fails to do so, a new Dark Ages looms before us.

God is thus an essential phase or structure of our cosmic medium. As such, he is absolutely immanent. He is not identifiable with the total universe, but only with that phase of it which is the source of human good. From this poin cof view religion does not take the place of science or the technologies. It is responsible for providing the conditions within which the highest good is possible. This begins becomes evident in Wieman's consideration of the four subsvents which constitute the Creative Event as such: (i) emerging awareness of qualitative meaning derived from communication with others; (ii) the intergration of emerging qualitative mean from communication with others; (iii) the intergration of emerging qualitative meaning with the meanings one already possesses, resulting in personality development; ing with the meanings one already possesses, resulting in personality development; (iii) a resultant expansion and enrichment of the appreciable world as a consequence of the preceding sub-events; and (iv) an expanded and deepened community between those who participate in the creative event. 10

Wieman has provided some specific content for the idea of God which Mathews proposed. The personality-producing and personally-responsive forces now become the Creative Event with its four subevents. Furthermore, he has put specific content into the Event with its four subevents. Furthermore, he has put specific content into the values which one may receive from adopting "personal" relations with the personality-values which one may receive from adopting "personal" relations with the personality-values of both Neo-Orthodox producing forces. He has answered specifically the charges of both Neo-Orthodox and Neo-Scholastic spokesmen and they alone he inswers to the basic questions posed by modern man. Whether or not his answers are justifiable or acceptable remains to be seen. It must be admitted that together, Mathews and Wieman have proposed to be seen. It must be admitted that together, Mathews and Wieman have proposed specific and intelligent answers to the quest for meaning in religion for modern man.

## BASIC ASSUMPTIONS OF ABSOLUTE IMMANENCE

The logic of Absolute Immanence, as exemplified in the writings of Mathews and Wieman, rests upto two basic assumptions. The first is: Human needs, including the religious are natural needs, and their satisfaction, in so far as it is possible, results from adjustment and readjustment of the relations between man and his social and cosmic environment. This means that man is organic to nature, that he and nature are inextricable parts us of the other. Man may "hunger" for God, but this hunger is a inextricable parts us of the other. Man may "hunger" for the total environment or natural hunger whose satisfaction must be found either in the total environment or some phase of it.

The acceptance of this assumption determines in several ways the systems erected upon it. In the first place, if one assumes that religious needs are natural needs, and must find their satisfaction in the relation of man with his existential medium, the demand for extra-cosmic Gods becomes irrelevant. Horton's proposal that we need a God of divine greatness who transcends the whole cosmic process in order to satisfy religious needs adequately, becomes a problem in human psychology and cultural history rather than an accepted truch. It is true that men have sought for the kind of God Horton envisages; their reasons for so doing, however, may not be above suspicion. Men have often sought in religion for the impossible: namely, for powers other than the world to save them from the exigencies of this world. Religion powers other than the world to save them from the exigencies of this world. Religion to other words, has often been a "short cut" to values, to use T. V. Smith's suggesting the phrase. Persons with highly developed ethical perceptions have often despaired tive phrase.

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God is thus no cosecutal phace or structure of our cosate action is anch, is is absolutely immensed. No to not identificable state the board with cost, out only with that phace of it is above the action of the constitution of the four substants which constitute becomes evident in Wheman's consideration of the four substants which constitute become to constitute the Creative acent as such (i) apacifies anothered of qualitative acent from communication with others; (ii) the interpretion of emerging qualitative acent ing with the meanings one already possesses, resulting in personally development in the preceding substant and surfacement of the appreciable world as a consequence of the preceding substantial and (iv) are expanded and desponed community between these who participate in the creative event.

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The logic of Absolute Inmanence, to evenpilited is the unitings of Mathema and Movet rests upto two backs assumptions. The first is: Human made, including the religions are natural ments, and their satisfaction, in so far as it is possible, results from any matural and readjustment of the relations between ment and lis social and cosmit shydrament. This means their man is organic to mature, that he and nature are in strictuable party on of the citer. Hen may "hungar" for for, but this hungar the matural hunger where materials in the head and continued in materials hunger where materials and another in the hoteless continued to some phase of it.

The acceptance of this assumption determines in several mays the systems erected upon it. In the thirst place, if one automated religious seeds are natural nearly and must find that religious relation of some with his existential modernal and must find that recents obtained the consist or of the consist of the second of device processes in the tradevent. In the process is order to satisfy religious needs edequately, becomes a problem in the men have sought for that it is not that are have sought for the this little of the form an entering the true that the time of the second the true that the true of the second the true that the true consists of the the true of the second that the sought is religious to the second of the second the second of the se

of realizing the highest good by human efforts, and have saught in God the the power they themselves lacked. This ideal interest is commendable, but the fact is that we live in a world where imperfection is no novelty, and where men must find their higher satisfactions in moving toward the higher plateaus of moral living.

A second factor responsible for the demand for an extra-cosmic God is the depreciatively judgment placed upon nature or that parts of our total Existentian Medium directly or indirectly observable. Beginning with the Atomists in ancient Greece, men have persistently read out of nature the values experienced there, and have either demied their reality or placed them in some supra-sensible realm where, presumably, they remain their reality or placed them in some supra-sensible realm where, presumably, they remain untouched by the imperfections of this world. God, therefore, has been conceived as untouched by the imperfections of this world. God, therefore, has been conceived as untouched by the existential medium. In the face of these demands, the Absolute other than andapart from the existential medium. In the face of these demands, the absolute environment," "human nature," and related terms. The problem apparently lies in the environment," "human nature," and related terms. The problem apparently lies in the initial presuppositions with which mean approach the realities demands by the ese terms initial presuppositions with which mean approach the realities demand the depreciation rather than in the realities themselves. 12 when this tendency toward the depreciation of the more immediate phases of the existential medium is noted, and corrected, the need for extra-cosmic cources of religious satisfaction may be reduced greatly.

The second result of the adoption of the assumption hat religious needs are natural and may find their satisfaction within the existential medium is a loss of interest in "absolutes." Relativity permeates religious thinking as well as other types. For this reason the demand for absolute power and absolute geodness in God fails to evoke much interest from the Absolute Immentalist. Adequate power, even if it is not absolute, interest from the Absolute Immentalist. Adequate power, even if it is not absolute, is available to man in his efforts to reorganize his habits and his environment. Good is available to man in his efforts to reorganize his habits and his environment. Good is available to man in his efforts and creative, is also available if one will ness if not absolute, at least intrinsic and creative, is also available if one will seek it. Rather than seeking for extra-cosmic power and goodness, the Absolute Immentalist believes man should devote themselves to the march for an utilization of the power which is here and the goodness which is possible.

This suggestion leads directly to the second assumption basic to the logic of Absolute Immanence. It is the: The "New Mentality" developed during the past four hundred years must become operative in religious thinking. By the "new mentality," we mean as themodern attitude toward cognition. As Whitehead phrased it, man of all ages have as themodern attitude toward cognition. As Whitehead phrased it, man of all ages have interested either in "facts" as such or in "general Principles," but "it is this been interested either in "facts" as such or in "general Principles," but "it is this union of passionate interest in detailed facts with equal devotion to abstract general union of passionate interest in detailed facts with equal devotion to abstract general ization which forms the novelty of our present society."13 It is an interest in clear ization which forms the novelty of our present principles, if you will—with complete and precise formulation of hypotheses—general principles, if you will—with complete and precise formulation of hypotheses—general principles, if you will—with complete of Absolute Immanentalists. There is the basic interest in "stubborn and irreducible of Absolute Immanentalists. There is the basic interest in "stubborn and irreducible of Absolute Immanentalists. There is the basic interest in "stubborn and irreducible of Absolute Immanentalists. There is the basic interest in "stubborn and irreducible of Absolute Immanentalists. There is the basic interest in "stubborn and irreducible of Absolute Immanentalists. There is the basic interest in "stubborn and irreducible of Absolute Immanentalists. There is the basic interest in "stubborn and irreducible of Absolute Immanentalists. There is the basic interest in "stubborn and irreducible of Absolute Immanentalists. There is the basic interest in "stubborn and irreducible of Absolute Immanentalists."

The adoption of this assumption has specific effects u on thelegic of Absolute Immanence. In the first place, it denies all epistemological "short cuts" fevery kind. This means that "faith" as an epistemological concept becomes meaningless; kind. This means that "faith" as an epistemological concept becomes meaningless; kind. This means that "faith" as an epistemological concept becomes meaningless; kind. This means that "faith" as an epistemological concept becomes meaningless; kind. This means that "faith" as an epistemological concept becomes meaningless; kind. This means that "faith" as an epistemological concept becomes meaningless; kind. This means that "faith" as an epistemological concept becomes meaningless; kind. This means that "faith" as an epistemological concept becomes meaningless; kind. This means that "faith" as an epistemological concept becomes meaningless; kind. This means that "faith" as an epistemological concept becomes meaningless; kind. This means that "faith" as an epistemological concept becomes meaningless; kind. This means that "faith" as an epistemological concept becomes meaningless; kind. This means that "faith" as an epistemological concept becomes meaningless; kind. This means that "faith" as an epistemological concept becomes meaningless; kind. This means that "faith" as an epistemological concept becomes meaningless; kind. This means that "faith" as an epistemological concept becomes meaningless; kind. This means that "faith" as an epistemological concept becomes meaningless; kind. This means that "faith" as an epistemological concept becomes meaningless; kind. This means that "faith" as an epistemological concept becomes meaningless; kind. This means that "faith" as an epistemological concept becomes meaningless; kind. This means that "faith" as an epistemological concept becomes meaningless; kind. This means that "faith" as an epistemological concept becomes meaningless; kind. This means that "faith" as an epistemological concept becomes meaningless and the pistore in the p

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The second consequence sharpens the issue somewhat. It is that the "new mentality" tends to emphasis behavioral verification as its primary test of truth. This is evident in Mathews' emphasis upon the pragmatic outcomes of religious beliefs, and his refusal to consider theology as in any significant way metaphysical. It is also evident in Wieman's insistence that God is a "perceptual" object, and that religious thinking must proceed by way of "sensory observation, emperimental behavior and inference." It is a point which needs more clarification than it has received thus far. At the same time, the significance of Absolute Immanence such as a philosophy of religion depends upon rather close reliance upon it. Once this fails to meet criticism, if the way is open to a return to any of the other schools of thought.

# THE LOGIC OF ABSOLUTE IMMANENCE:

The logic of Absolute Immanence rests upon two assumptions: (i) Religious needs are continuous with other human needs, and find their satisfaction on the same level where they arise; and (ii) Religious thinking is also continuous with other forms of human thinking and must utilize recent methodologies in solving its problems.

Dean Nathews, accepting these basic assumptions, derived from them a form of Qualified Pragmatism. He believed the concept God is true precisely to the extent that it proves useful to groups of people. The general principle underlying Pragmatism is this: That idea is presumably true whose consequences in action are in harmony with anticipated action and results. Applies to Mathews' conception of God, it meant that the truth-value of the idea was exhaustively determinable in terms of its religious value to the individuals and groups which believe it. 17

This qualified pragmatism controlled Mathews' study of Christianity. He observed that the conceptions of God held by given groups were always formulated in terms of some social pattern, predominantly political. God was at various times, King, Emperor, Feudal Lord, Monarch, Father. What is the truth-value of these several patterns? To this question, Mathews answered that these social patterns were used in order to gustify the establishment of personal relations with the personality-producing and personally-responsive Activity in our cosmic environment. The proper question is not: Does this Activity have the characteristics of King, Monarch, or Father? but rather: Does this pattern help persons to extablish help-receiving relations with reality so conceived? In other words, the question of the objective truth of the referent of the concept God is replaced by pragmatic considerations found in human living.

This logic has been subjected to critical evaluation by various theologians and philosphers. It is, in the main, identical with the logic of recent Theism, discussed in previous issues of this journal, and subject to the criticisms of that logic. 18 We shall have occasion to consider this again, when the significance of the several logics is before us. It is sufficient here to observe that this form of religious pragmatism may be applicable in the field of worship—when one seeks to religious pragmatism efficiency of various forms of religious techniques, but its determine the relative efficiency of various forms of religious techniques, but its relevance to the problem of God, defined as an objective reality, is questionable,

The "new Mentality" 19 described by Whitehead has been adopted as completely by Henry Nelson Wieman as by any other man I know. He defined truth as "any specifiable structure pertaining to events and kheir possibilities. Truth is not knowledge, but must be potential knowledge." 20 Truth is then a character of events which may be made specificated, it forms as potentially specifiable, it consists of truth. When it has been specified, in language or meaningful symbols, then this truth has become knowledge. Truth is thus the linguistically specifiable structures of events which may be apprehended or comprehended by persons.

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The logic of threeless largerers rests unse tes assumbtions: (i) Fellglous needs are confidences with other lower needs, and find their subtafination on the case level unous Chey arise; and (ii) heldglous thinkelding in also continue with other forms of huran thinking and much willes recept neubodologics in solving its problems.

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God is one isely such an even. The Cristing Acent is a specific structure. When we have specified and phase of it is important terms, we have knowledge of this creative even. But knowledge of this Creative even. But knowledge of this Creative Event depends upon the performance of two past apperations. The second is the first is the clarification of the hypothesis under investigation. The second is the verifying the clarified hypothesis. This process includes three statements. When calls them "tests of Truth". 21 The first is observation; the second agreement among observers; the third is coherence.

Wieman defines observation as a "series of perceptual events in which selective attention distinguishes a structure of interrelatedness running through the series " 22 apperceptual event, he means "everything within and without the biological organism which experiment can demonstrate makes a difference to conscious awareness when the perceptual reaction occurs." 23 This makes specific what Whitehead meant when he said that the new mentality was concerned about the relation of general principles to "stubborn and irreducible facts." These facts become known to persons by means of observation and Wieman would say, through a series of perceptual events. The perceptual event as defined in contestualistic terms includes both of the object - however described and the perceiver.

It is evident that Wieman believes God to be a perceptual object or perceptual event God is known, if he is known, only by way of perception. Wieman is careful to distinguish the automatic and habitual selectivity involved in the perseption of small objects from that which is required to perceive God. The distinction may be made clear by comparing the processes whereby men observe skulls and vestigial remains and that thereby they "observe" evolution. Wieman believes in both instances, the proper cognitive term is "perception." 24 This would appear to confuse "object" and "theory" in ways hardly justifiable. Nevertheless, Wieman has been insistent that only if God is actually perceived do we have cognitive knowledge of him.

Furthermore, such cognitive knowledge must be supplemented by agreement among their vers. This is not "social verification" in any superficial sense of that term; it means that every qualified observer must see approximately the same thing under similar conditions, or doubt is cast upon the veridical character of the observation. Final the propositions verified by observation must not contradict others so supported the propositions verified by observation must not contradict others so supported that proposition is presumably true which can be integrated harmoniously with all other propositions believed to be true. Wheman thus believes that our ideas contending the nature of God must be subjected to three tests: (i) they must be supported by nonerous observational data; (ii) this data must be observed or observable by numerous observation comparable circumstances; (iii) they must be supported by whatever other truths we hold rather than contradicted by them.

Those who are familiar with epistemological literature will recognize Wieman's methods as related to Logical Empiricism. Logical Empiricism, by general agreement, is a formulation in many variant forms, of the "new mentality". As is true of many new ments, it has extremes which would be denied by Absolute Immanentalists in religion thought; at the same time, it has at least two central emphases which constitute to heart of the logic of Absolute Immanence. The first is the analysis of meaning. Shailer Mathews spent much of his time with the question: Precisely what is the meaning or content of any given idea of God? Wieman has kept the concept "meaning" right at the center of his thought. Others have been less concerned with "meaning" than with "analysis". To them, "vagueness of meaning is the mind's original sin " the words of M.T.McClure. In either case, however, the task is that of clarificates.

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The first assumption of Abadate Immanence implies that religious nowle are "net protection there were sources of help in the cosmos for those who established social relative with them. There was nothing particularly extraordinary about these social relative they were continuous with the other cosmic processes. Whomas believes that the Event is a course of help to humanity in terms of reorganizing persons and the tions under which they live. Here again, the help received is natural to with other courses, and the values achieved are continuous with other sources, and the values achieved are continuous with other values.

The primary criticism of this position comes from those whom we call About to Iron condentalists, or New-Orthodox. As we shall indicate, in a future issue, the ream rests upon the fallacy of initial definition. By this we mean that per and realities or a secreted by them to be so different from "natural" values and that they can find no source within the existential medica 27 Precises who natural or not is not written upon the object or experience that it based upon certain assumptions concerning the nature of nature and is a proposition whose truth must be investigated and self-outlessing the found in the acquiring and the case there are to provide the proposition whose truth must be investigated as natural needs and their self-outlessing the condition of the capterment of inter-order.

in barrony with much of the scientific and empirical (hinking of the scient more rept the same regurous high ar other and comparable studies. Specifical that hypotheses must be destified and stated precisely, and then subjected verification.

This assumption rests upon the acceptance of a given to egory for left a transcendent reality as the Abboliute Transcendent alies a severa, then believes verification is irrelevant. If, on the other dand, God is a dynamic rest without directly or indirectly experiential, then the logic of Abstate Amazon in comes the only adequate igns. As indirected in anyther opposition, the ally wellow of validating lategories for Derty is tradition, or more technically definition praylously established theories 28. From this point of new for a fundamental provided the proper logic to be succeed to the invitigation. The logical directly of the order of the proper logic to be succeed to the invitigation of the fundamental and the companion of the second second of the second second of the logical and the

1 A comparison of Ladd's "The Do trine of Saured State", New York 1850 Vo. 1. pp. 236 ff., with his "philosophy of Religion", New York, 1905, vol 1/ haptar 8 will indicate the changes suggested. The theory was not accepted by Ladd in either of these works as a theory of origins as such; it was reinterpreted theistically in both. At the same time, Ladd's theories of scriptures and of ontology had undergone real change. In the first volume, he sought to defend supernaturalism; in the sechohe sought to avoid materialism.

2 Mathews, Shailer, "Social Problems and the Idea of God". THE JOURNAL OF RELIGION AL

No. 2, (April, 1931), p. 163.

3 Mathews, S., "The Growth of the Idea of God". New York: The MacMillan Co., 1931 p 21 4 Mathews S., The Atonement and the Social Process, New York: The MacMillan Co., 1900

5 Ibid., p. 31.

6 The Growth of the Idea of God, p. 233

7 Wieman, H.N., Religious Experience and Scientific Method, New York: The MacMillan I. 1926, p. 143

8 Wieman, The Source of Human Good, Chicago: University of Chicago Press, 1946, p. 5

9 Ibid., p. 56

10 Ibid., pp. 58-69

11 The Philosophic Way of Life, Chicago: The University of Chicago Press, 1929

12 Cf. my "Cognitive Quest for God," THE JOURNAL OF RELIGION, vol. XXIII, No. 2 April, 1943, pp. 99 ff.

13 Whitehead, A.N., Science and the Modern World, New York: The MacMillan Co., 192- p. 14 CT. my "Reason in Religion", THE JOURNAL OF BIBLE AND RELIGION, Wol. XV, No. 3 July, 1947, pp. 133 ff., for further reading in the place of metanoesis in religious

thinking. 15 Wieman, "God is More than we can Think", CHRISTENDOM, I, Spring, 1936, p. 433 and his "Can God be Perceived?", The JOURNAL OF RELIGION, January, 1943.

16 Cf. Werkmeister, W.H., The Basis and Structure of Knowledge, New York and London: Harper and Brothers, 1948, pp 40ff. for a summary of such criticisms.

17 Cf. Mathews, THE GROWTH OF THE IDEA OF GOD, pp. 229 ff.

18 Cf. my "Logic of Recent Theism, Part III", Iliff Review, Winter, 1948, pp. 35ff Other criticisms of this general position may be found in Robinson, D.S., The God of the Liberal Christian, New York: D. Appleton and Co., 1926, chapter II; Pratt, J.B. The Religious Consciousness, New York: The MacMillan Co., 1920, p. 336; Perry, R.B. "What is the Good of Religion?", in RELIGION AND MODERN LIFE, New York: Charles Scribner's Sons, 1927.

19 Cf. p. 89 above

20 Cf. The Source of Human Good, p. 164

21 Source of Human Good, p. 211

22 Ibid., pp. 211ff. 23 Ibid., pp. 182

24 Cf. Wieman, "Can God be Perceived?", THE JOURNAL OF RELIGION, Vol. XXIII, Jan. 1943.

No. 1, p. 26f.

25 The development of symbolic logic represents one phase of this demand for precision. accuracy, clarification. The rapid growth of interest in language and semantics in attributable, in large measure, to this same demand.

26 A good review of the literature of this logic is found in Hervert Feigl's "Logical Empiricism, " in TWENTIETH CENTURY PHILOSOPHY, ed. Dagobert D. Runes, New York:

Philosophical Library, 1967.

27 Cf. my "Cognitive Quest for God," THE JOURNAL OF RELIGION, vol. XXIII, No. 2,

April, 1943, pp. 99ff.

28 Cf. my "God as Dynamic Determinant," THE JOURNAL OF RELIGION, vol XXIII, No. 4, Oct., 1943, pp. 276ff., and "Analytic Approach to the God-Concept." RELIGION IN THE MAKING, vol. II, March, 1942, No., 3, pp. 252 ff.

tions into two classes: Relative and absolute. The first those which are used by the several sciences and disciplines in the investigation of their fields. As such they are used as though they were final. At the same time, each individual the uses them wishes, eventually, to determine whether or not they are true. The second class, or "absolute" presuppositions are of such nature that they are never subject to question. In fact, Collingwood asserts that it would be "nonsense" or "pseudo-metaphysics" even to ask shether or not they could be true.l In this and the next paper we propose to consider the basic assumptions discussed in the preceding papers as absolute presuppositions.

I

exposed two absolute or primary presuppositions. The first and most widely held may be stated as follows: Human needs must find absolute fulfillment either here or hereafter. This presupposition controls the logic of Absolute Transendence. According to this logic, human reason is believed to be incapable of achieving the truth required for human "salvation," and human skill and ingenuity are incapable of achieving the Good Society, the Kingdom of God, or Salvation. Normally, such conclusions would give rise to the question: What basis is there for assuming that goals as defined are legitimate, or may ever be satisfied in detail? The fact that this question is never given serious consideration indicates that the presupposition of Absolute Demand or Absolute Fulfillment is "absolute" so far as Absolute Transcendence is concerned. As a result, these men seek for transhistorical fulfillment of the goals believed up realizable in human history.

Religious Humanists apparently adopt the Mame presupposition in absolute form. They assume that if religion is valid, religious needs must find absolute fulfillment or final satisfaction. Since neither nature nor history provide such absolute fulfillment, religion is rejected as invalid. In noither instance was the presupposition seriously questioned, and this, according to Collingwood, is precisely the mark of an absolute presupposition.2

The second absolute presupposition unearthed in the preceding papers may be called "The Presupposition of Predictable Possibility." This means that the theologians who adopt this presupposition accept a given theology as relatively true.

\*The Iliff Review, Vol. VII, Spring, 1950

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mou la value-rucoiving une velve-conserving colsidant with the reality called "God". They seek the most adequate and valid interpretations of man and the totality within which he lives and the most efficient techniques whereby religious values may be discovered and realized. Theyrefuse to consider the postbiling that either absolute truth or absolute fulfillment of any felt need is possible. Consequently, they devote themselves to the search for the most firmly established facts and most highly verified hypotheses. We are calling this the Presupposition of Predictable Possibility because the cognitive task which they have accepted is that of predicting the highest possibilities which confront man, and the determination of the most efficient means of realizing, to the fullest degree possible, these predictable possibilities. The vigor with which these men reject the possibility of absolute fulfillment indicates that to them predictable possibility is an absolute presupperihorge is chalute is spore tion.3

If we accept Collingwood's definition of an absolute presupposition as one which can nover be transformed into a proposition, i.e., some statement whose truth or falsity may be fruit fully questioned, then these two presuppositions are absolute. There appears to be no conceivable way whereby we can prove beyond reasonable doubt that (1) human needs are absolutely satisfiable, or are (ii) only relatively satisfiable. If the Kantian conception of absolute justice as the basic fact about reality is true, and if God, the immertal soul and heaven are actual realities, then, presumably, man's highest ideals are realizable in the hereafter even though they may not be so in the present. At the same time, the hereafter as defined by Kant and those who adopt the Presupposition of Absolute Fulfillment, is of such nature that it cannot be investigated directly by man's normal cognitive equipment. Theoretically, there are no conditions known to us whose realization would either prove or disprove the Presupposition of Absolute Satisfaction of human hopes.

The same conclusion appears necessary in the case of the Presupposition of Predictable Possibility. Since it is conceivable that reality may be such as is defined in the philosophies of Plate, Aristotle, Kant, Hegel and even Whitehead, we can never be certain that it is true that human needs are satisfiable only approximately, and then only in terms of the serious application of human intelligence and inventiveness to the system of conditions in which man new lives or may live in some future time continuous with the present. Here, then, are two absolute presuppositions accepted and used by different groups of men, neither of which can be proved either true or false.

The apparent consequence of this conclusion is scepticism or at least agnosticism. If our systematic formulations are based upon presuppositions whose validity can never be determined, then it is possible that any it all of the system alsted may be filled. This less have a the achorance of the oregin.

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Transcendence, an inference which cannot be avoided in the light of their autompts to justify their "faith." Reinhold Nineuhy. in recent work, asserts that there is a limited possibility of proving the truth of the Christian view of life and history as given in the Christian "revelation" by indicating (i) that it provides the only real possibility of clarifying the perennial human predicement, and (ii) that it redoems man from his natural tendency to aggravate this predicement by commitment to false or partial attempts to escape it.4 The specter of scepticism may not appear to haunt the adherents of Predictable Possibility to the same degree only because they have accustomed themselves to the need for a continuous revision of their theories. In actual fact, however, they must accept the same possibility since their primary presupposition is likewise maintained without adequate cognitive support.

#### II

at least in so far as human knowledge is concerned. Collingwood asserts that whereas such presuppositions can never become propositions and therefore candidates for truth, they may find some justification if they make life possible and intelligible in a given culture. He then asks the question: What absolute presuppositions were held by Newtonians, Kantians and Tinsteinians? The task is thus an historical one. When an investigator has determined what absolute presuppositions were held at a given time, or are held at the presuppositions were held at a given possibly know about the justification of absolute presuppositions. Their validity consists in the fact that they are believed.

This suggests a recent form of epistemology known as the Sociology of Knowledge. The primary concept at the center of this interpretation of the knowledge situation is the social nature of the self. According to the late George H. Moad, "the organized self is the organization of the attitudes which are common to the group. A person is a personality because he belongs to a community, because he takes ever the institutions of that community into his own conduct."6 This means, by implication at least, that one must think as the community to which he belongs thinks because it provides the attitudes and concepts which constitute his personality. Thinking is thus a function of community, of the culture and tradition of which the thinker is a product.

This means that the Presupposition of Absolute Fulfillment, to the extent that it corves as foundation for the religious culture of the western world, becomes a necessary presupposition since it constitutes our primary frame of reference. The late Karl Mannheim, one of the leading exponents of the Sociology of Knowledge, observed that the attempt to impose absolute standards requires a type of culture to which this is congenial. A democratic form of education does not provide the conditions for absolute standards. If such absolute standards are believed

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Note a regence a recent dors of apistosciety income as the sectors of the primary concept at the center of this interprotation of the incoving of taction is the social nature of the soif. According to the late deerge H. Mead, "the organized self is the organization of the attitudes which are common to the group. A person is a personality because he beneficial contently, because he takes over the institutions of that community into his own conduct." This means, by implication at least, that one must think as the community to which he bolongs tithing because it provides the attitudes and concepts which constitute his personality. Thinking is thus a function of constitute his own condition of which the this personality. Thinking is thus a function of another as product.

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neve stown their vision in returing to most this process are not contained to their position. Another for the position of the point of the position of the position of the present and a given period in the matery of that culture reference nices Europeans and post-Copernices may belong to the same general culture, but they lived at different periods in Consequently, what appeared self-evidently true to the present errican did not appear so to the post-Copernican. The present sitions basic to the earlier culture had been replaced by manner set, which in turn determined the thinking of those who were dependent upon them. The Newtonian formulation of the basic nature of the cosmos was published in 1687, and provided new or at least revised set of absolute presuppositions which are still functionally efficient at certain cultural levels in the Occident. They are being replaced, progressively, by newer views.

The conclusion which follows from these considerations may be summarized briefly: Absolute Presuppositions, as Collingwood doffnes them are absolute only in the sense that they are not subject to conversion into propositions. They are not absolutely "true" except in so far as they represent what is believed by a given culture to be the final court of appeal in any entered tempological controversy. As such, they provide no real basis for the Presupposition of Absolute Fulfillment characteristic of certain schools of religious thought.

#### III

Attention was drawn, above, to another type of attempted justification of the Presupposition of Absolute Fulfillman. This is a form of the pragmatic argument used by Nicouhr in according to this works. He has been a consistent champion of human rights from his early days as a pastor. He has been and is profoundly concerned about human relations and with the sufferings that result from maladjustments at the personal and institutional levels. He traces much of our difficulty to human pride: The tendency on the part of individuals and groups to make themselves absolute. Niebuhr believes this results from their failure to recognize their basic limitations and inadequacies in both thinking and action. He believes that the only salvation open to man from the sin of pride, and escape from its terrible consequences, is faith in God as the only Unlimited or Unconditioned Being. By implication, this means that a ery person is limited and conditioned, or, in traditional language a sinner.

This conviction is shared by others who have adopted this presupposition of Absolute Fulfillment or Absolute Demand even though many of them do not have liabuhr's wide acqualnesses

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This is true, also, of the Religious Humanists. Max of Otto stated it procisely in his proposal that men give up of in and the sitempt at communion with God for the sake of the tive social action. He believed interest in God meant oner, directed toward nonutilitarian goals.8

This is sufficient to indicate that the epistemological consequences of the adoption of the presupposition of Absolute Fulfillment is scopticism or at least agnosticism. The adherente of this position freely admit the inability of human reason to justify their "faith". Having made this admission, they apparently fear to rest in this state of scepticism. Accordingly, they appoal to pragmatic considerations to provide some relief from an unsatisfactory scopticism. But it should be evident that one cannot at the same time deny the relevance of human reason to a given problem and then propose to use it to bolster up what cannot, by definition, be so bolistered. They appear to face rather difficult alternatives: They must either admit that they are scaptics so far as human reason and religious beliefs are concerned, or that their attempts to use human reason consigns in what the late Morris R. Cohen called "vital lies" 9 1.000 ideas believed not because they are considered logically regent but because we cannot live without them.

#### TW

This conclusion does not dispose of either Absolute Franscendence or Religious Humanism. Their obvious retort is: "You too." The same epistemological flaw which vitiates every attempt to arrive at absolute truth also prevents one from arriving a relative truth. This comment was made some years ago by George E. Moore in his "A Defense of Commen Sense".10 He stated that he "knew" that some ideas were "true" and that when he said "true", he meant just that. He did not mean that a "proposition which is partially false may nevertheless also be true". Accounting this meaning of the word "true". It is obvious that neither absolute presupposition enables one to say unquivocally.

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By way of exemplification, we may return for a moment to the God-concept of the late Shailer Wathews. He defined God, in part, as the "personality-producing" factor in the universe. This appears to be a rather modest proposition which few educated persons would be inclined to question. Man is; he either appeared spontaneously or is a resultant in some causal nexus; the most obvious causal nexus is the cosmos, or some phase of it. But even this partial analysis of Mathews! judgment concerning God bristles with pressuppositions: (i) every entity must have some cause; (ii) man is an entity and is, therefore, caught up in some causal nexus; (iii) the specific causal nexus within which man is caught up is the cosmos; and (iv) the cosmos is capable of producing life. Many persons find these presuppositions congenial and follow step by step with little or no hesitancy. If, however, one were asked: What is the basis for acceptance of (i) or (iv), the answer would have to be in terms of some other presupposition or assumption,

We are now in position to understand the reason for Colling-wood's distinction between relative and absolute presuppositions. He seeks some way whereby he can break the circle of presuppositions by assuming the unquestioned and unquestionable validity of some presuppositions in whose terms all other presuppositions may be evaluated. He freely admits that an absolute presupposition sition is actually a presupposition "to end all pressuppositions". As soon, however, as a given presupposition is questioned by the culture which has previously adopted it as absolute, it must give way to some other.) Thus Newton questioned the pre-Copernican presuppositions because he had already adopted another.

Collingwood's conception of "absolute presuppositions", therefore, needs restatement. Presuppositions, both relative and absolute, are in fact regulative principles or structural ideas used as frames of reference for specific systems of cognition. The presupposition of the Orderliness of Nature is such a structural idea used in the investigation of nature. Every scientific experiment is at once an attempt to solve some specific problem and at the same time an attempt to determine whether or not, and to what extent, nature is in fact orderly. As Eddington points out, there are at least three types of natural laws: Identical, Statistical, and Transcendental. The first type consists of laws such as the Law of Conservation of Emergy These, as he notes, are mathematical in character and are based upon the observation of behaviors. The second describe the behavior of crowds. Growds may consist of atoms or of men. And, as he observes, "much of the apparent uniformity of Nature is a uniformity of averages". Il The third, or Transcendental Laws, are not clearly defined by Eddington, The distinction between the first two types and this third appears to be that between epistemalogical and entelogical. Identical

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to be that between opinionaligical and employedant. Contional Aty of Editional is a whitespay of exception .ll The thank or or of hour and, or he observed, describe the behavior of erect. Grouds any consist of etems or of act, and, as he observed, hack of the erganent tallorme and are based upon the chaervation of balariese. Tro tecong Thece, as he notes, are madicantical in character itwes Identical, Statistical, sod Transcondental. The first type consists of laws each as the Lay of Conservation of Energy ington points out, there are at least three types of actual or not, and to what extent, nature is in lact criefly. As Addoffic problem and at the same time an attack to determine whether seloubille amportment is at once on attempt to salve come spea structural fies used in the investigation of nature. The presupposition of the Orderliness of Asime is such wierow" -got to emptage of the softenessing as free specific ayabema of rogand absolute, are in fact regulative principles or structural thereford, needs restatoment. Frompositions, both relative gollingwood's conception of "absolute presuppositions",

The transcondental Laws, on the other nand refer to the movement of the world as such the ontological Laws of the presentation of the world to save support in his statement which relieve the navies of the presentation of the world to a sad a be recognized as identities by some extensions of the argument we have cleared away all the superadded laws which arise solely in our mode of apprehension of the world about us there will be left an external world developing under genuine laws of the Uniformity of Nature may mean (i) the actual behavior of ontol realm as it is in itself, and (ii) our approximate and limited concepts with which we formulate our partial incomplete.

The significance of these considerations for Jollangwood conception of absolube presuppositions may now be restated It is undoubtedly true that presuppositions can be classified in terms of their position in the cognitional structure. Some of them are presupposed by others, and these in turn may be presupposed by still others. Some may, accordingly, be classed as primary and others as secondary or tertiary. But none or them are by this process excluded from critical evaluation. DesCartes' dictum: "I think, hence I am." would appear to be basic for thinking as such, Nevertheless, it has been subject to serious modification. Presuppositions or assumptions, themare opistemological devices invented for the purpose of furthering man's quost for knowledge. Their validity and significance lies in their capacity to further this quest, and any given pansupposition will continue to be used only so long at it is april temologically useful. When its usefulness is exhaused or when more officient ones are discovered, the old will be discarded and the better one adopted.

The field of medicine achieves its significant results not by canonizing of ther Hippocrates or Galen, but by continuous and piece-meal investigations at the frontiers of its knowledge and by continued inventiveness in the development of its method. Humanity in the Occident has moved from an economy of scarcing to one of abundance not by demanding Absolute Fulfillment of economic interests, but by careful and continuous application of the principle of predictable possibility. Conquest of plant disease resulted from the development of disease resistant plant the loss of top-soil has been checked by contour plowing took has been increased by the dayslopment of near types of last took has been increased by the dayslopment of near types of last types.

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by increasing the range from which food could be brought to the canters of population. These have all resulted from the appli-cation of the principle of predictable possibility to specific problems in human life,

It would appear to be time for men to adopt this logic in their approach to religious problems. The long history of mistaken quests in religion, deminated by the presupposition of Absolute Fulfillment, is too well known and too well-documented to require further comment. Religious thinking must adopt the "new mentality" or fall still farther behind in the long struggle against ignorance and superstition, 13

1. Collingwood, R. G., An Essay, on Metaphysics, Oxford: At the Glarendon Press, 1940, Chapter V.

2. Ibid., p 44

3. Of Ayer, A. J., Language Truth and Logic, London: Victor Gollancz, Letc., 1946 Capter I, for an exceedingly vigorous rejection of Absolute Fulfillment The emphasis of men like Mathews and Wieman upon "tentativity" in religion is another instance of this same vigorous rejection of the Presupposition of Absolute Fulfillment, and evidence for their adoption of Predictable Possibility as their absolute presupposition.

4. Niebuhr, R., Faith and History, New York: Charles Scribner's Sons, 1949 pp1952 ff. This is developed more fully inmy review of this work in The Journal of Bible and Religion, Vol XVII, No. 4, October 1949, pp 251f.

5. Essay on Metaphysics chapter VI, "Metaphysics an Historical Science."

6. Mead, Mind, Self land Society, (ed) C. W. Morris, Chicago: The University

of Chicago Pless, 1934, p 162.

7. Mannheim, K. Diagnosis of Our Tiem, New York: The Oxford University Press, 1944. Bibliographies covering this probelm may be found in Manubeim Ideology and Utopia., New York, 1936: mandelbaum. M., The Problem of Historical Knowledge, New York: Liveright Pub., Corp., 1938; Merton R. X., "The Sociology of Knowledge," in Twentiety Century Sociology, ed by G. Gurvich and W. E. Moore, New York: Philosophical Library, 1945, pp 366-405.

8. Otto, Max C., Things and Ideals, New York: Henry Holt and Co., 1924, p 289 The Meaning of Human History, La Saile: The Open Court Publ. Co 1947 p 130.

10. In Contemporary British Philosophy 2nd series, ed J. H. Muirhead, New York !! Macmillan Co., 1925, p 197 Il. Eddington, A. S., the Nature of the Physical World, New York; the Macmillan

Co., 1929, p 244.

12. Ibid., p 245

13. Bosley, H. A., The Quest for Religious Certainty, Chicago and New York-Willett, Clark and Co., 1939, is well worth reading in this connection.

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of Chicarc F.ess, 1936, p 162. beauticities, H. Delgaists of Our Tiene. Hew Yorks The Oxford University Praces 1944, Millegraphics covering this probabe way be found in Nilbubera showledy and Utoria, New York, 1916; mandelbaum. M., The Froblem of Material Insuladge, New York: Liveright Fub., Corp., 1936; Merton S. K "The Sociology of Knowledge," in Twentiety Century Sociology, ed by G. Gurvich and W. E. More, New York: Philosophical Library, 1945, pp

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13. Rosley, H. ... The Quest for Delightee Cecksisty. Chicago and New Yorks Willett, Clark and Co., 1929, is well worth reading in this connection.

Readers who have followed the series of articles in this journal and lysing contemporary forms of religious thinking will have noted the there appears to be a contine mal divide which determines the direction which such thinking moves. One side of this divide may be "Final The presupposition which governs such thinking was stated as follows "Human needs must find absolute fulfillment either here or here after ("The Pre-supposition of Absolute Demand", 'The Iliff Review', Spring 1950, p. 74). This insistence upon the final realization of man's religious and moral interests has a long and honored history. It found early expression in the writings of Plato. It came to agonizing expression the rather involved writings of Kierkegaard, and now governs the thinking of the Neo-Orthodoxy dominant in contemporary Protestantism.

The other side of the divide may be named Approximation. It found expression in Protostantism in the late nineteenth century and the early decades of the twentieth. The presupposition which governs its thinking may be stated in this manner: Man's religious and moral interests are subject to proximate rather than final satisfaction or fulfullment. We propose to call this the Presupposition of Approximation. It satisfacts the framework and justification of the logic of Absolute Immanence. ("The Logic of Absolute Immanence", 'The Iliff Review', Spring 1949, pp. 28 ff).

Both types of thinking begin with a common interest, the religious "Ind moral experiences of persons. The Finalists are convinced that there is no middle ground between absolute satisfaction and no satisfaction man's expectation of fulfillment. Consequently, they seek for absolute assurance wherever they believe it way be found. Authority is placed to Scripture, the Living Word, an infallible Pope, or in the rejection of reason and the absolutizing of specific subjective experiences talled "existential". To the interested observer who does not share their comcern with finalism, they appear to be seeking certainty by violent asser tions supported by all types of circumlocution. Those who accept approve mate realization have learned to live in terms of probabilities, They believe it to be a waste of time seeking for absolute truth and final assurances. The probabilities which guide their thought and action and based upon evidence which is available or discoverable, open to service by any thinker who c ges to investigate, and logical methods appropriate to the problem and relevant data. Such data is normally observable, although introspective data compared with similar experiences of others av not necessarily excluded.

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The theories of knowledge based upon the Presupposition of Approximare many: They rely, in the main, upon two operations. The first is fication, the name applied to the several steps preliminary to the activation of hypotheses. It includes the determination of (i) the maning or meaning of the problem under consideration; (ii) the meaning or meanings of terms presumably relevant to its analysis and solution; (iii) the down opment of hypotheses which may be proposed as possible solutions, and (iv) the conditions which must obtain if the hypothesis is to be verified. This indicates the rather complex character of the meating of data requisite to the actual process of observation or gathering of data

<sup>\*</sup> Iliff Review, Vo. IIII, No. 2, String, 1956

Esaders who have followed the series of articles is this journal near lyzing contemporary forms of religious thinking will have noted that there appears to be a continuental divide which determines the differential in which such thisking may be "Final have for exception of this series at the differential for the control of this interpolation of the find absolute fall has a think or here-discount from the find absolute fall has fall for a the first supposition of the older had a fall and fall form of the find a fall that the find the fall of the fall of

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At may do noted, in passing, that observe ton it a term with technical meaning. To observe does not mean engaging in ainless inspection or introspection. It consists in seeking out the conditions with the cither verify or disprove a given hypothesis. Perhaps a brief analysis of the procedures followed by physicians in diagnosis will illustrate the clarificatory operations. At patient is before a physician wirm some discomfort or disability. Examination consists in checking his blood-pressure, his pulse rate, temperature and other routine items. All of this is done to determine the nature of the problem, (i) above, In this process, certain meanings or symptoms will occupy the attention of the examiner. His training and previous experience will have provided him with definitions of such symptoms (ii) above, Also, in the process, certain hypotheses will have occurred to the diagnostician (iii) above. These several hypotheses will then be considered in turn. If the case be one of poliomyelitis, moreor less specific symptoms or reactions must be observed or observable. By this time, the glagnostician has reached (iv) above. He is now prepared to engage in the second operation, that of determining whether in fact the patient has poliomyelitis. Thus far he has been engaged with the clarificatory process including preliminary observation or the search for the conditions which will enable him to conclude his diagnosis. The diagnostician does not merely "look at" the patient; he looks for predetermined items such as pulse-rate and temperature.

The second operation in the logics of Approximation may be called verification proper. There are two levels involved. The first we have called "behavioral verification" for the reason that some human action is required by it. It may be called "experimentalism" when one is concerned with the physical and social sciences. It may take the form or pragmatism, instrumentalism or voluntarism which are developments of Charles S. Pierce's principle that one should "consider what effects, which might conceivably have practical bearings, we conceive the object of our conception to have. Then, our conception of these effects is the whole of our conception of the object." ("How to make our ideas Clear" (1878), in PHILOSOPHY IN AMERICA, ed. by P.R.Anderson and M.H. Fisch, New York: D. Appelton-Century Co., 1939, p. 461). Nore recently it has been called "Operationalism" in the attempt to arrive at specific definitions of concepts. Operationalism defines the meaning or madeings of given concepts in terms of the operations requires to express them precisely. The meaning of "yard" as a unit of measurement constitution than number of operations with a smaller measure, a foot-rule for ample, required to cover its length. The term is extended by some for example, W.P.Bridgman, THE LOGIC OF MODERN PHYSICS, (1927) to include 'mental' operations required to determine some meaning. The fication" if taken seriously.

In order to attempt to standardize this situation, I shall speak of Observational or Operational verification as denotative or designative of the primary level of verification proper. Observation appears to the constant factor in each of the views presented in the preceding paragraph. It is the process by which data (facts) are derived and method by which one determines whether or not the conditions required to establish an hypothesis are, or are not present. In other verds an hypothesis may be considered established or verified if the result obtained from experiments or operations are congruent with what was quired for such verification.

್ರಪ್ರದೇಶಕ ಕ್ರಮಿಸ್ ಬ್ಲಾಕ್ ಬ್ರಾಟ್ ಜಾಕ್ ಜಾಕ್ ಚಿಕ್ಕಾಗಿ ಕ್ರಾಟ್ ಚಿಕ್ಕಾರ್ ಬ್ರಾಟ್ ಬ್ರಾಟ್ ಬ್ರಾಟ್ ಬ್ರಾಟ್ ಬ್ರಾಟ್ ಬ್ರಾಟ್ ಬ on quarauppent assimila of grigages name son uses on a por o confidence Nam cordé procedibnos ento orio guitiero na abelenca di archierdecadul onebes virily or dispreve a given bypouncial. Forese a brief consider of the procedures followed by physicians in diagnosis will illustrals the alarificatory operations. AA patient is before a physician ward some discomfort or disability. Examination consists in checking his blood-pressure, his pulse rate, temperature and other routine items. All of this is done to determine the nature of the problem, (i) above. In this process, certain meanings or symptoms will occupy the attendict of the examiner. The training and previous experience will have provided him with definitions of such symptoms (ii) above, Also, in them process, debosin hypotheses will have boowred to the diagnosticities (iii) above. These several hypotheses will then be considered in them. If the case one of poliomyelitis, moreor less specific symptoms or reactions must be observed or observable. By this time, the giagnortician has resened (iv) above. He is now prepared to engage in the second operation, that of decemining whether in fet the parient of policayelitic. Thus for he has been engaged with the flavifia for planting protess including preliminary cheervation of the search for the other difference which will enable him to conclude his diagnosis. The dingenostical field of the patient; is looks for patient resultaneques bas sour-ealig on some erest beniares

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refreshed his process to this point as the ign of charter of size in the process of the use of Salt vaccine were observed by those who administered the vaccine, and their conclusions, were based upor such introspection. What shall we say about "introspection?" It has been defined in a preliminary manner "as the knowledge by a subject of his own states and processes and of the self considered as the unity of its several states." (Ledger Wood, 'The Analysis of Mnowledge', London: George Allen and Unwin, Ltd. 1940, p. 88). Introspection as a metohs of investigation, 'in limited areas', must be given some consideration. If one wishes to determine whether or not there is such a thing as "imageless thought", his only recourse is to engage in introspection. He may have key words spoken to him while he turns his attention inwardly to discover whether or not images are evoked in response. But this poses a question. By what process does the subject "know" whether or not an image has been invoked?

The Wuertzburg Group, under the inspiration of Oswald Kuelpe (1862-1915), who were pioneers in the attempt to investigate the nature of thought experimentally used 'Bewusstheit' to designate the process. This term has been translated, perhaps inexactly, as "awareness". But to say that in introspection we are aware a what happens within the subject does not appear to add very much to our understand of the process. C. E. M. Joad used "awareness" as the constant factor in his epistemology. He defined is as directional activity on the part of man accompanied by immediate certainty. At one level, awareness was defined as perception, since attention was directed toward matter; at another level it was defined as cognition, the awareness of concepts; at a third level, it became mysticism, the awareness of value. (Matter, Life, and Value, 1929).

One could use in wition to designate this activity, as Bergson and others have done. But as pointed out by H. W. Wild, there are at least thirty-one different descriptions of intuition in the literature of western thought alone. (Cf. Intuition) 1938. Part III). The conclusion reached by Wild is that there is such a thing as "immediate knowing" which deserves farther investigation. Perhaps the most which can be said at this moment is that man can direct his attention either to ward enternal objects or toward his own subjective states. The former objects are "public" in that several different observers may perceive them at the same time. This fact of multiple observation constitutes their "objective" character. The so-called "subjective" objects of interest, such as the proverbial toothache, the thoughts passing through one's mind, or some feelings he may be enjoying, are also knowable in some sense. They are, however, private in that they are not subject to multiple observation. From personal experience, I am inclined to say that such "subjective" give rise to the same certainty or uncertainty that the objective experiences do. One may have a vague pain or feeling of discomfort, But this does not appear to differ in any significant manner from his observation of objective realities. He may catch a vague glimpse of something or he may perceive it clearly and sharply.

We may end this digression by stating that whatever knowledge we have concerned subjective factors has to be obtained by means of introspection. It must be recognized, however, that such knowledge has no greater claim to finality than he our knowledge of objective factors. In both instances, some interpretation is involved. Those who investigated imageless thought had first to clarify their problem and to specify the conditions whose presence would verify their hypotheses. And a judgment had to be rendered as to whether or not the results obtained were congruent with the predetermined conditions. The out timmediate knowledge which may be asserted must be restricted to our conjector that we were undergoing some experience. Beyond that, one faces interpretak in

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The Mysetshard Group, under the inspiration of Oswald Kireips (1862-1915), the reperture phoneurs in the ablemate the nature of hought experimentally used Menacification to a stemper the process. This term has been evertained, and inspandantly, as the nature of this term has been evertained, and inspandantly, as the subject flues not appear to addivery raw has he or and over all what imports within the subject flues not appear to addivery raw has our undersity of the process. C. H. H. Head used Manausses as the constant factor in his expension, the continue of the characterists of the constant of the characterists of the characterists of the characterists. The constant of the characterists of the characterists. The characterists of the characterists of the characterists of the characterists of the characterists. The characterists of the characterists of the characterists of the characterists. The characterists of the characteris of the characterists of the characterists of the characterists

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We may and this digression by stating that whatever interdees we have easter degrees of a second period factors has to be obtained by maters of introspection. It would be to a cognized, from the final such factors, in both instances, some interpretation is not involved, final such seconds of the best in both instances, some interpretation is not involved. These of the continual such interpretation in continual seconds while the etheristic remains and final continual seconds which is a continual seconds of the seconds of a such seconds of the continual seconds of th

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To Cool Mate page 2. In the Cool of the Co Talkasian, the it to be a to 75' 54 5 Av - 70 TUL 5 477 140 000 to some multiple ninemarks on the compared of the interest of the family and family and family and family and even planning or willing. To this Hadraharen, then, intropped on way be a useful intellectual tool. Be far as one table problem to concerned namely, the cognitive quest for Gol, introspection as of very limited usefulness. It can provide information appearaing one factor in the Police ential Medium, namely, the specific individual who is undergoing income spective analysis. He may extend this, by analogy, to all other personal. but hemust recognize that he is using analogical inference by so doing This may be stated as follows: Two things are alike in some respective we conclude they are alike in all respects. But this logical pathod and large subject to considerable question. Its cogency depends upon the number and extent of the similarities in the two objects under comparison. It stayed quite well with relatively simple objects provided the companison is emention and But it does not appear to be valid in the case of such complex buildes as some w One may consult studies such as that of F. V. Smith, The Emplanation of Emplanation Behavior (1951) for an analysis of some six systems more or lass current to which the difficulties involved in explaining more or less normal behaviorate indicated; or he may read Clara Thompson, Psycholognalysis: Evolution and Development (1950) for a simplified statement of the difficulties faced in the theoretical structuring of one of the "depth" psychologoes. Such studies will indicate the problems confronting the individual who would rely upon introspection for anything more than the relatively simple reports of his own size perience.

After recognizing the difficulties involved, let us acknowledge themselved of introspection as a possible approach to the understanding of one phase of our Existential Medium, namely the subjective emperiences of an individual observation as "observation"? We noted above that observation is a technical term denoting or designating the search for the conditions which will verify or desprove an hypothesis. To "observe" means to direct attention to the objective referent or referents to determine whether or not they are congruents—more bes—or non-congruent, again, more or less, with the requirements specified as "the conditions which will verify the hypothesis." But "direction of attention to or towards" is precisely what occurs in introspection as well as in inspection. If to observe means to attend to something, then the directional activity employed in the effort to discover whether or not "imagelessthought" occurs may be considered a form of observation.

The question as to the nature of the directional activity employed in intraspection is another matter. Perhaps it may be described as "awareness" as the Wurtzburg Group indicated. Or it may be awareness as defined by Joad (p 13 above). Again, one may attempt to state the process in neurological terms in which ideas are implicit neurological processes gradually formed in the process of living. Correlations of such processes with words or symbols constitute the "growth of reason." (Frank Lorimer, The Growth of Reason, 1929) Whatever language one may use, the fact involved is man's ability to direct attention either toward the objective, or public realm, or toward the subjective the private realm.

Perhaps this is sufficient justification for the use of "Observational verification" to designate the primary mode of verification. Until more adequate terminology becomes available, we shall use this.

្រុងប្រសាសន៍ ស្រុក ប្រើប្រាស់ ស្រុក សស្រុក ស្រុក សស្រុក ស្រុក ស្រ ျိန်းကား မေလာက္က အနိုင္သည်။ ဦလံုတည္ ကုန္သိုင္သည္။ သညာက လက္သည္ကို သည့္သည့္သည့္သည့္ မြန္မာျပည္သည့္ မြန္မာျပည္သည့ Saldudit pass in an el Magazintar i lell ell dicap dellinger e li egliseger មិនសំណើយខែនេះ . គឺ បានបន្ទេកសំព័ន្ធ ដែលស្ថិត ដែលស្ថិត ដែលស្ថិត និងស្វែង នេះ ស្រែស្ថិត និងស្ថិត ស្រែស្ថិត ential Medium, munaity the special inflyingly is in undergrafty nerve gendave suntiyeta. He inay outleed totte, by anulogy, to wit other generals and testing care this time is payed analogical inference the second This may be stated as follows: Two tistogs are suite in some recytains we conclude they ave alike ta all varyouts. But tide logical moths then been subject to considerable question. The ongancy depends upon the number well extent of the similarities, in the two objects under companies on. It saves only well with relatively simple objects provided the congadison is attentive out. T Eut it does not appear to be valid in the case of ench temples tottles on park to One may consult studies such as that of F. V. Smith, The limplent files of film in Behavior (1951) for an analysis of same six systems more or less gurrant, in which the difficulties involved in emplaining more or less nouved behavior and isdicated; or he may read Clara Thomapapa, Psychoicanalysica Evalution and Development (1950) for a simplified statement of the difficulties faced in the theoretical structuring of one of the "lanth" berakelegens, duch claff as an indianta tia putible a la confirmitia più individual mindiante a un distribuit specifical for emplifying masse than the mainthrafy signific transmit if the end of ្ទសហទាន់ជាគេឡា

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The question as to the patture of the dimentional and high employed in into the specification is enother matter, the firmay of substantial individual indicated. The firmay of substantial individual indicated. The firmay of substantial individual indicated in the firmater of the indicated of the indicated in the indicated ind

Perhaps this is sufficient justification for the use of "Observational varishination" to designate the primary mede of valification. Until more stequals terminology becomes are flation, we givel use this

The second level of verification is called Implicative Verification. This may be defined as that four of vorification which consists of support draws from other and presumably earlier theories verified in teams of Chartentons verification. This could be called "corroborative" verification if one addition to do so. Stephen C. Pepper used the term in the case of what we have named Observational verification. He distinguished two types: that of men with men and of fact with fact. He called the first "multiplicative corroboration" and the second "structural corroboration." In the case of testing the capitality of a chair to fulfill its expected functions, he himself could sit upon it. If it proved sturdy enough to sustain his weight, he had some evidence to support the view that it was adequate. He could corroborate his findings by acking some of his friends to try it. In this way, he would multiply his corresponding wall satisfied as to the sturdiness of the chair. Or, he could use another form m comboration. He could examine the wood, the way in which it was constituted and similar tests. This would consist in what he called structural corroboucher (Pepper, World Hypotheses, 1942, pp 47 ff). It should be observed that in both cases, he is concerned with observational verification. His structural corroboration relies in part upon what we are calling Implicative verification But still includes actual observation by the thinker concerned of the object under investigation. It would appear, then, he is concerned with the first level of verification. I am prepared, however, to accept structural corroboration as a form of Implicative verification with the provision that it does not enhance the meanings which Implicative verification has,

Another term which is allied to Implicative verification is coherence. One of the fine statements of the Coherence theory was presented by H. H. Jeachi in 1906 in The Nature of Truth (Oxford University Press). Building upon the monistic philosophy of Spinoza, he denied the existence of self-contained, increase pendent intities. Positively stated, he asserted that there was nothing independent of mind. Reality consisted in a "significant whole" which he identified with The Conceived this whole to be defined most adequately as a self-fulfilling lead Experience described in teams of categories derived from conscious experience Knowledge represents our partial comprehension of this Living, coherent systematic Whole.

In defense of this view, he argued that every judgment is but a particular expression of some systematic whole. Thus "two plus two equals four" may be a simple judgment which a third-grader can "understand" as an isolated statement. But its significance lies in the system of mathematics developed through the ages; and the meanings and questions which may occur to one who reads it will differ in terms of the more or less complete comprehension different people may have of the system as a whole. (Chapter III). From this he moves, by extrapolation, to the theory that Reality itself consists in the system atic whole or which the several limited systems constitute particular or partial statements. And as a consequence, every particular judgment, or for that matter, every humanly formulated system is no more than an approximation to the Truth. This can only beknown by an Absolute knower. But the degree of truth which any given judgment has will be determined by the extent to which it is coherent with the shole defined as a self-fulfilling Ideal Experience.

The use of the term Approximation in the preceding paragraph may suggest that the Idealistic epistemology of Joachim belongs within the same classification as those we are considering in this chapter. In Joachim's thought, truth

ក្នុងទីវិក្សាលាការប្រជាពលប្រើស្រាស់ ស្រាស់ ស្រាស់ ក្រុង ប្រែសិក្សា ស្រាស់ ស្រាស់ ស្រាស់ ស្រាស់ ស្រាស់ ស្រាស់ ស សំហាននាធិក្សាស់ ស្រាស់ ស្រ តែលានដែលមានមាននឹង និង សភាសាងថា នៅ ដែនដីដែលសម្តាន់ការបញ្ជាប់ ១៩ ដែលថា ក្នុងចំនួនលេខ២០៤០ នៃសា បានដែន ការិចុកថា ver filos firm a ligit e cui de la light "e er a beundin ef a en filostine de la masse de la masse de la compe do so, l'espace L, Popert used the term in the case of what we have named Obsativentonal verification. He dictinguished two types: that of room with onco. and of Sact with fact. He called the first Panifoldina corresponding the second  $^{6}$  eigenval exprehentation.  $^{8}$   $^{7}$  increase of testing ina capacity or a chair to fulfill his expected functions, he himtell could ait upon it, proved sturdy enough to enstain bio welght, he had some evidence to suppost ide view that it was adequete. The could ocarchorate his findings by acking comof his friends to try it. In this way, he would madifuly his covraborations will satisfied as to the sturdiness of the chair, Or, he could use another form of corroboration. We could examine the wood, the way in which it was densireded and similar tests. This would consist in what he salled structural correlations (Pepper, World Hypotheses, 1942, pp 47 kg). It should be observed that in both cases, he is concerned with observational verification. Inc. contract correboration relies in part upon what we are calling Implication vertilead as But still includes cotenl theoryation by the thinker concerned of the object under investigation. It would sprear, then, he is concerned with the first level of verification. I am propored, however, to are ept structural correction sea form of Fagilestive's officetion with the provision that it does not colline ine mesaringa virich implicative verification inas,

In designate of this view, he argaed that every judgesent he but a gondinular transportant of seath systematic vises. Thus "thus "the plus two equals latted as a timple judgment which a time-grader con "anderstand" as an isolated statement. But is significance lies in the system of teathonestic developed through the ages; but its and the meanings and constitutions which reay occur to one who reads it will divise in teams of the more or late complete companies who est people analy lave of the system as n whole, (Chapter 14), I now this he amoved by extrapolation, to the divise that Kenthly itself continued in the system attended or which the several limited cystems nor indicate particular or partial attended which whole or not the particular or partial matter, every intensity formulated system is no more than an approximation to make making or for the truth which can only belower below his no more that the degree of truth which any given judgment has will be determined by the entent to which truth which any given judgment has will be determined by the entent to which it is coherent with the shale defined as a self-infilling ideal Magneta.

The use of the term Approximation in the preuseing puragraph may suggest that the dema clussification that the dema clussification as the start of the start of the clussification as these we are considering in this chapter. In fourhing the chapter,

in the instance of a continuous formation of the standard of t

To return to the problem before us, we may distinguish implicative various theories concerning to Existential Medium may be related to one another. By way of ensumising we may recall LShailer Mathews! conception of God as the personality-producing and personally-responsive Factor in our cosmos. (The Mitt Matiew Spring, 1949, pp 651.) His argument for this conception may be introduced simply. Man is. He appeared on this planet perhaps a million years again some primitive form. Helbas, during the intervening time, undergone a large process of development. Part of this was due to his own intelligent direction of his affairs; part was due to environmental factors in process of change of it was due to his own inherent nature, or to his primary "subjective dim" or aims, stated in Whitchead's language. Perhaps more of it was due to the fact that he is a social creature, and that social existence has a determination effect upon individual development and growth.

What is the evidence which supports this set of affirmations or judgments? Some of it was drawn from geology and anthropology. Evidence adding the late through the years as a result of research finally led to the "theory" that man has been here, in some form or other, for the length of time indicated. This was verified or confirmed by data gathered by means of patient research. In itself, it does not verify the view that God "emists", but it does point to some form or other, for the created process. Secodly Mathewsbelieved

Secondly. Mathews believed that hu manity inlividually or collectively, sented be given credit for all of this. The conditions which made possible the appearance of man could not have been arranged by man himself. His appearance presupposes them. Thus there is evidence, if not of some conscious purpose iveness or teleclogy, at least of a process which made human life possible. And if man is a creature of this cosmic process, then it must be interpreted as capable of producing and nurturing him until in due course of time he could assume conscious direction of his own affairs. And this could be carried into the field of organic evolution, cultural development and personality studies

There is, the n, a group of interrelated theories, verified more or less fully, which have pisitive implications in support of Mathews' conception of God as personality-producing Factor operative in the Existential Medium.

The Evidence for God as personally-responsive is more speculative and less convincing. When these several interrelated theories are related in Mathews conception of God as the personality-producing factor in reality, they tend to confirm or corroborate it. It is this process of relating theories together in ways which tend to support hypotheses which we define as "Implicative verification."

Each of these theories whose implications may be used in corroborative roles must itself have been subjected to observational or operational verification. There is little cogency value in implicatory verification drawn from theories unsupported by operational verification. The significance of this may be indi-

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To return to the problem become in, we may definitely hoplicative earlies callen from the Coherence theory by autifulgant various theories concerning to a minimum the Coherence theory by autifulgant various theories concerning to a method. By way of electricities of we may recall definite planteur counce tion of God as the parteur like for a ducing and personally vessioned as flatten in our conception may be formulated on spring. 1969, pp 664, his argument for this conception may be formulated on simply, jets is. He appeared on this plant perhops a million years and is some primitive form. He had of this was due to bis own intelligent a first process of development. Part of this was due to bis own intelligent divertion of his utilities; part was due to auvitonniental factors in process of charge. For one is a may subjective atmitted or aims, stated in Whitchead's language. Perhaps more of it was due to the fact that he is a social cuenture, and that social entaters has a determinant testing one individual development and growth.

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Secondly, Mathewo believed that he manicy inhydrally or collect valy, executed by Mathewo believed that he manicy inhydrally or collect valy, execute be given credit for all of this. The conditions which made practice he has appeared and the particular thinself. The appearence of protein protein them. The shore is evidence, if not of some contricts propositions or telectory, at least of a process which cands hence his possible. And if man is a creature of this cosmic process, then it must be interpreted as capable of producing and nutritaing him until in due course of those he evelopes assume conscious direction of his own offsite. And this could be comised into the file field at organic evolution, dubustal fevelopment and percountify confirst

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The more inclusive theories high serve that respect from these limited theories may contribute insigns or suggest further studie, with reference to any of the supportive theories. In other words, their relationship to the latter is one of clarification rather than verification. These may be noted in connection with the theory of organic evolution itself. Once it had been established, it suggested to thinkers in other areas that the same process may have been responsible for cultural or political evolution, or even cosmic. But this possibility was only a possibility. Before anything positive could be said, the slow and patient verification process had to be applied to the hypotheses suggested. Such persistent investigation gradually compelled may anthropology, to take one instance, to reject the evolutionary hypothesis an applied to their field. The establishment of organic evolution suggested to possibility of social and cultural evolution, but those bad to be investigation terms of observational verification before any conclusions could be from

The God-concept then, as, interpreted here, is subject to implied, we verification primarily. It is true that some adherents of Absolute interms believe God concepts may be verified in terms of operational verification. Attention was called to Wieman's attempt to subject his conception of God as Creative Event to such operational verification. But the cogency value of this attempt must be questioned inasmuch as similar results may be obtained with different hypotheses concerning the nature of God. (cf. my "Verifiable and Non--Verifiable God-Concepts." The Hiff Review, Fall 1955, pp 8 %).

## THE

We are now ina position to consider seriously the proposal that the Logic of Absolute Immanence is in fact governed by the Secondary Presupposition of Approximation. If the conceptions of God deverged or adopted by Absolute Immenentalists find their primary support in implications drawn from oper ationally verified theories of more limited fields, the certainty of their truth can be no greater than that of the theories whose implications support thom. If, as Absolute Immanentalists believe, God is the religious name of some plans structure, factor or characteristic of the Emistential Medium in whole or in part, then both the existence and nature of God must be verified as indicated above. This means that the theories used in implicative verification manual have been verified operationally or impirically, yet every impirically verified theory must be held as probable.) Bertrand Russell stated this rather well when he wrote that "the supposed absolute concept "knowledge" should be replaced by the concept 'knowledge with degree of certainty p. where p will measured by mathematical probability when this can be ascertained." (Human Knowledge: Its Scope and Limits, New York: Simon and Schuster, 1940, p 498) It is always possible in the case of operationally verified hypotheses to find facts which may compel revision of the hypotheses in whole or in part And the long history of mankind's attempts to understand themselves and their Existential Medium would appear to document this rather thoroughly.

This fact is recognized by those who follow modern Enistentialism. Kierkerstepudiated in detail the "approximation-process" and sought security with the confines of his own soul. Edmund Husserl and the Phenominological school sought to arrive at "presuppositionless" philosophy by setting aside (braketing the world studied by operational verification and confining themselves to the analysis of "pure consciousness." (E. Husserl, Ideas: General Introduction to Pure Phenomenology, trans, by W. R. Boyce Gibson, 1931). But such analysis is a form of introspection subject to the same approximation process as in spection, (Cf. pp. 13 ff., above). The attempt to arrive at absolute knowledges.

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We are now ina position to ecnoider periously the proposal that the back the first of Agentute finantimetral in in fact gavavasat by the Colembary 2 couposattle of Approximation. If the conceptions of God devisors as educted by Fifth 114. immosmontaitets flud their primary surport in ampliantions delives dram one attensily serviced theories of searchistical fields, the containty of holy with the den he no greater than that of the theorian whose inglies that are approved the ig must be eased authored to the control of the second control of the control of the control of the control of structure, factor or quevacteristic of the Britished Ma Mar Man or whole of part, then both the editions and antique of Clod court as version as tellustration Thinks weener that the throwles what in implicative verstantinears of bave hose verified operationally or lenginically, yet every impirionally verifier sheery nouse be half as probable. Bereirand Lucoll stated the other vouse when he wrote that tibe supposed absolute doncopt timor ledgel and be an ුවිය අත්ත්වය ව්යත් දේශ දක්වේ සිත අත්ක්රම්ල පාවවීම සිතුන් අත් විසාවේ වැඩි වැඩි වෙන සිත වැඩි විසා සිට විව micacused by medical ordinal probability when the cor be had not to the cor Knowledge: Mr Scope and Dhuite. New Yorky Finner and Petroley. (Phy. v 498) M is always goasilie in the case of operationally verbie. This was the lind knote witien may compai revision of the bypoticien is an electric pare And the long bistory of manished a attempts to undorstand distinctived and the co Emistential Medium would appear to document this rather thurship.

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Inowledge uncontaminated by presuppositions on the one hand or perception or the other has a long history unmarked by success in any field related to the understanding of men and his several environments. Certainty or finality no be possible in pure mathematics or symbolic logic. In such fields the objects studies are pure meanings rather than existential actualities, if we may us redundant formulation. We are finite beings, and limited both in our intelligent and energy. We may achieve workable knowledge with reference to more installing situations, and probable theories concerning more inclusive realities. In cluding God.

It is granted that some persons, and one cannot estimate their proportion of the human population at any given time, seek for the security which they believe may be found in absolute knowlege. There are others, and again one is in no position to number them, who have learned to live satisfactorily in terms of the approximation process. Absolute Immanence may not satisfy the desires of the first group. It has been developed by those to whom verified probabilities are more important and significant than unverified certaintains. They believe that in terms of verified probabilities they are in touch with real ities, and they have courage enough to follow this route in their religious living. For others, the catisfaction derived from unverified certainties is preferable to that derived from venturesome living and thinking. Perhaps these two types of people will never appreciate one another. It is for each man to decide where his loyalties He. For better or worse, the adherents of Absolute Immanence have taken their stand on verifiable probabilities. Only time can tell which approach has "the" future, Cr BE-

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In the analysis of the logies of Absolute Transcendence, we concluded that these logics were based upon an ontological presupposition which we called "The Presupposition of Absolute Demand." (The Hiff Review, Spring 1950, pp 74ff). In terms of the language used in the present discussion, we may rename this "The Secondary Presupposition of Finalism." Certain presuppositions concerning man and his Existential Medium were accepted as the basis of their thinking. One was the "truth" that God and the "cosmos" were essentially dissimilar realities. It was assumed that there was an endless and "qualitative difference" between them. It was also assumed that this endless qualitative difference ob ained in the case of human reason and "knowledge" of God. Furthermore, it was assumed that human destiny must be fully reclined not here in history but in some transhistorical realm. Taken individually of together, they constitute assumptions concerning man and that in which "he lives, moves and has his being," his existential medium. Involved in a choos these separate assumptions is the principle of Discontinuity or Dissimilarity.

The Secondary Presupposition of Approximation is also an ontological presupposition. It was formulated (p. 11 above) in these terms: Man's raligious and moral interests are subject to proximate rather than final satisfaction, or fulfillment. When one enarines this somewhat critically, he discovers the it consists in positive assumptions concerning both than and his Enletential Medium. The first of these places man's religious needs in the same caregory as his other needs, such as the need for food, water, companiouship and the entire list of currently blashifiable human needs. This is a derief of the view that religious needs are of colleges qualitative differences. From all other human

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such as to provide for complete discontinuity. The second positive assumption is the acceptance of the "new mentality" as more or less adequate (i) for an understanding of these needs, and (ii) for the determination of the conditions whereby they may find partial or proximate satisfaction. The third assumption governs one's view of the nature or character of God as the objective pole in the experiences acknowledged to be religious. If, as indicated in the discussion of "The Logic of Absolute Immanence" (The fliff Review, Spring 1949, p 88) "human needs, including the religious, are natural needs, whose satisfaction is a result of the adjustment and readjustment of the relations between man and his Existential Medium, then God as the dominant factor in the satisfaction of religious needs, belongs within the Existential Medium as such. Thus the necessity for God as supernatural is depicted

Whether these assumptions are in fact true is not the question before as We are concerned with the nature of these several assumptions gathered to gether as the Secondary Presupposition of Approximation. The conclusion would appear to be that they are all affirmations, assumptions or presuppositions as to the nature or character of realities, human and divine. Perhaps we may state this in terms of a proposition: If man's religious needs are human needs, and if human thinking is more or less adequate as an instrument for analysing them and for the determination of the conditions which provide for their satisfaction and if finally their satisfaction results from some relation or relations with God as defined in Absolute Immanence, then the logic which governs Absolute Immanence is valid. In other words, three assumptions concerning man and his Existential Medium provide the justification of his thinking. Yet these three assumptions are all ontological in character, i.e., affirmations concerning whatever is viewed as real.

Ontological assumptions, as indicated in a previous paper (Hiff Review, Winter 1955 p 3ff) may not be used in testing other antological assumptions. They are determinants of cogency, and as such are not testable by other determinants of cogency at the same presuppositional level. If any set of such assumptions is true, then the logics which they support, are presumable valid logics. But the "truth" of any given presupposition, such as the one considered in this paper, cannot be determined so long as one remains at the ontological level.

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In a series of articles published in "The Iliff Review" during the past several years, I have summarized the results of my investigation of the assumptions or presuppositions underlying various contemporary theologies. The first of these appeared in the Spring 1946 issue, under the title of "The Logic of Contemporary Humanism." This was followed by three short treatises under the general title of "The Logic of Recent Theism," which appeared in 1947 and 1948. Then, in 1949, the third of the contemporary systems was subjected to presuppositional analysis under the title of "The Logic of Absolute Immanence," and in 1950, the same analysis was applied to contemporary Neo-Orthodoxy in terms of "The Logic of Absolute Transcendence."

Later, it was noted that the assumptions basic to the four positions could be classified in terms of two more inclusive sets of presuppositions: (1) The Presupposition of Absolute Demand or Final Realization, and (ii) The Presupposition of Proximate or Partial Realization. At this point, another problem emerged. It is to this problem that the investigations summarized in this paper are directed.

The analysis of the several logics basic to Absolute Transcendence, Partial Immanence, Absolute Immanence and Religious Humanism, and the two Secondary Presuppositions to which these four may be reduced, i.e., The Presupposition of Final or Ultimate Realization and that of Proximate or Partial Realization, makes one fact quite clear. It is that each of these several assumptions and presuppositions is ontological in character. They make certain claims concerning the nature of the Existential Medium as such. Those who maintain the Presupposition of Final Realization assume that man's religious and moral needs are such, and the nature of "Reality" is such, that these needs must be finally satisfied and their goals fully realized. The exponents of the Presupposition of Proximate Realization assume that Man's needs are such, and the "Real" is such that these needs will probably find only proximate satisfaction. The first group accepts Discontinuity as basic, and limits man's intelligence to efficient functioning only at the lower level. For "knowledge" of God and the ultimate destiny of the soul, one must use more-thanrational means of achieving knowledge, or preferably, certainty. The second group, relying upon the principle of Continuity, deny the validity of such extra-natural knowledge, and build their systems upon methods such as behavioral and implicative vertification. Both groups make certain presuppositions which are ontological in character, i.e., refer to the "nature of the Existential Medium as such." It is these presuppositions which serve as the basis of the cognitional systems developed by both.

I.

The situation is analogous to that of a man who would weigh all of his possessions. Among these possessions, he has a scale which he uses to weigh the other items. When he comes to weighing the scale, he finds himself at a loss. It is possible for him to work out a balance on one end of which he places the scale, and on the other, various items which he has already weighed. In this way, he may determine the weight of the scale. In the meantime, he has assumed that the scale is correct. Even though he can weigh the scale by indirection, his weights all assume the accuracy of the scale itself. Another man, using a different type of scale, performs the same operation upon these goods. He, too, finds himself assuming the accuracy of his own scale. When these men compare their respective weights, they may find themselves with different sets of figures in hand. Now comes the sixty-four dollar question: "Mich set of figures is correct?" So long as they have but the two scales, and then differ, there is no way whereby the correctness of either set of figures can be determined.

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This, I suggest, is a crude analogy of the situation now facing theologians and philosophers of religion. The several systems examined are based upon two "scales" which determine the conclusions which they have accepted. According to the Presupposition of Final Realization, reality is obligated to provide "justive" for every living person. That is what Kant believed, and he found it unthinkable to believe other wise. I This was, for him, one of Collingwood's Absolute Presuppositions. As such, it was "nonsense" to attempt either to challenge or to justify it. Yet the exponents of the Presupposition of Proximate Realization find it equally "unthinkable" to assume that man's needs can legislate what "must" be true of the Existential Medium as such. Their logic is based upon the assumption that all human needs may find some satisfaction, but that the precise degree of satisfaction must be determined by examination of behavioral and implicative evidence, and not by what "ought" to be true. Both presuppositions determine the thinking of large groups of philosophers, theologians and ethicists. "Facts" have cogency value because of these presuppositions, and not because of any inherent qualities they may possess. Is there, then, any way whereby we may "weigh" these secondary presuppositions to determine which is perferable to the other?

It is evident that the bulk of empirical evidence supports the contentions of the adherents of Proximate Realization. Mankind has made some progress, very real in given areas, progress which can be charted and measured, in terms of the logics based upon the Presupposition of Proximate Realization. But having said this, it must be remembered that the adherents of Final Realization do not deny that progress has been made in these areas in the ways suggested. But they are not primarily concerned with this type of advance. With Immanuel Kant and others, they are concerned with "ultimate goals," "eternal ends," and "absolute values." These represent, for them, another level of Being, a level beyond the spatio-temporal, qualitative relm investigated by means of the methods based upon the Presupposition of Proximate Realization. All attempts to sweep aside their criticisms of the Presupposition of Proximate Realization have been made in terms of the presumed validity of the Presupposition of Proximate Realization itself, and are thus circular or question-begging. This means that despite the preponderance of empirical evedence, the Presupposition of Proximate Realization cannot be used by its exponents as an argument against the adherents of Final Realization "without" first assuming the truth of their own presupposition.

We have, apparently, reached the point where it is impossible to discredit either of the two secondary presuppositions without first assuming the truth of the other. This means that so long as we remain at the ontological level in our analysis of presuppositions, we face either dogmatism or scepticism. One may give up the attempt to decide between them. If we do this, we have accepted scepticism since we have denied the possible truth value of the systems based upon both of them. One may decide to accept one of them "on faith" since both obviously cannot be true. This means dogmatism, namely, assuming the truth of a given presupposition in default of adequate grounds for so doing.2 This was the solution proposed by R. G. Collingwood in his significant "Essay on Metaphysics" (1940). And this was precisely the position in which I found myself about the time he published this essay. The most I found it possible to assert, then, was this: If the Presupposition of Final Realization, with its ontological implications, is true of reality, then the systems based upon it are presumably true. And by the same logic, the systems based upon the ontological foundations of the Presupposition of Proximate Realization are presumably untrue. If, on the other hand, the ontology presupposed by the Presupposition of Proximate Realization is sound, then the systems based upon it are presumably ture, and those based upon Final Realization are presumably untrue.

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In this state of affairs, either dogustism or scepticism appears inevitable. With the shoemaker in one of Larsen's stories, one gives up the quest. The shoemaker became interested in manufacturing a psupe'ual antion machine. Repeated attempts always left him with the conviction that another wheel would solve his problem. But this "one more wheel" multiplied until he filled his whole house with machinery without making any appreciable progress toward his goal. In desperation, he threw the whole thing out and returned to what he could "know" and "do", namely, cobble shoes. This is, of course, a parable illustrative of the sceptic approach to knowledge. Such sceptics insist that man must deny the relevance of theological or metaphysical research, and confine himself to immediate and practical tasks.

Historically, one may observe this in the development of scepticism as cutlined by Sextus Empiricus (ca. 160-210 A.D.). In his Outlines of Pyrrhonism, he noted, repeatedly, that no affirmation could be made without qualification. Thus food may be palatable under certain circumstances, and unpalatable under others. Changes in one's physiological condition or mental state may change the taste of the food without at the same time having any effect upon the food itself. This inability to state in final or perfect form the nature of the experiences and the experiences led the ancient sceptics to a denial of thepossibility of saying anything about either. 3. It is this demand for finality in matters religious which appears fundamental to the proctical scepticism of the adherents to absolute Transcendence. "The demon of the absolute" dogs their steps whenever they seek for assurance intellectually. As a result, they tend to absolutize certain past experiences transmitted through sacred scriptures in the hope that they may thus escape ultimate scepticism. But the actural result is little better, namely, dogmatism.

Religious sceptics who do not deny the relevance of Religion as such tend to become dogmatic. The dogmatist affirms the truth of a given system without adequate evidential support. The adherents of Final Realization assert that mankind's religious experience is, in some real sense, absolute. If man needs God. defined as either the Absolute Transcendance school or the Partial Immanence school defines the concept, then this need must be viewed as an absolute. If. for some reason, human persons must be immortal, then this demand of man for personal immortality is also considered an absolute. In default of positive evidence to verify the two hypothesis, the dogmatist asserts the final validity of certain experiences, transmitted through sacred writings, and upon these writings and experiences, bases his belief in God as transcendent and the soul as immortal. The question of the possibility of the truth of these two hypertheses is not before us; we are concerned with the dogmatic approach to them Shenever one affirms the truth or validity of any hypothesis without adequate support, he: s the camp of the dogmatist to the extent that he places assertion above verification.

If the outcome of cognition based upon ontological presuppositions is either scepticism or dogmatism, it appears to be necessary to investigate some other approach to the problem. The school of Analytical Philosophers attempt to do this by confirming themselves to the analysis of language, variously defined. E. W. Hall, in a recent work, investigates the nature of value. He limits himself not to so-called "value-experiences" at the entological level, but to an analysis of value-languages. 4 Without entering into the question of the possible signifiance of this approach, lit us examine what may be involved here. These man are saying that there are at least two levels of cognitional research, namely, the ontological and the linguistic. In other words, one's interest may be focused upon the symbols one uses or upon that which is symbolized.

The descination to whate the Analythout influsophers have drawn sitemation may be accepted as valid. It, may be used in our attempt to find a way out of the deadend-situation in which cognition based upon onthological presuppositions finds itself. To consider this more fully, let us refer to the knowledge situation as such. We note that any given knowledge-situation is analyzable into three terms: (1) the Object as-such; or OAS; (ii) the Object as known, or OAK; and (iii) the Subject as knowning, or SAKs, If we define the ontological realm, provisionally, as "the object as it really exists", 5 then all three phases of the knowledge situation as just analyzed are ontological. The OAS (the object assuch) is abviously ontological; the CAK (the object-as-known) is also an existential situration, and is thus ontological; even the SAK (the subject-as-known) is part of the ontological aspects of the sutuation. Accepting then, the knowledge situation as ontological, we may distinguish it, for purposes of analysis. from the means or methods employed by the subject-as-knowing in it cognizing of itself and its objects. From this point of view we may define opish two larger as the pritical analysis of the cognitive instruments employed by cognitive and understanding themselves and their Existential Medium. As an activity engaged in by the subject as knowing, epistemology is part of the ontological situation broadly defined. At the same time, while engated in thinking, a thinker will make assumptions of two kinds: (i) those which refer to the situation in exist ential or situational terms; and (ii) those which control the methods employed or his attitude toward these methods.

By (i) we refer to the list of assumptions and presuppositions named and described under the Logic of Absolute Transcendence, the Logic of Partial Immanence, the Logic of Religious Humanism, and the Logic of Absolute Immanence, and to the Seconary Presupposition of Final Realization and the Presupposition of Proximate Realization. These we have called "ontological" presuppositions. By (ii) we mean, not the situation, but the intellectual tools employed in the examination process. Epistemological presuppositions, then, are not directed to the entelogical (existent situation as such) realm, including man as Existent and the Existential Medium. They are, instead, presuppositions governing the way he approaches the cognitive subuation, or perhaps, the type of cognitive instruments he shall are I shall admit that "approaches to" the cognitive situation as well as the "assisted. employed, are presumable included within the ontological situation. At the came time, they represent a different level. They are procedual rather than situations. If these terms appear preferable, one may use them. All we are concerned with home is the distinction between situation and methods of approaching it. And I suggest that there is an epistemological or procedural presupposition which will serve be evaluate the two cotological (situational) presuppositions under considerations

## III

It has long been recognized in fields of serious study that a good hypothesis has at least two marks or characteristics. The first is fruitfulness. Given two hypotheses, one of which holds out the promise of extending knowledge to a considerable degree, and perhaps opening up new vistas for investigation, whereas the other ow mises little if anything cognitively fruitful, the common-sense attitude adopted by the creative thinker has been to take the more fruitful and reject the less. Take for a moment the debate which raged for years between those who accept organic evolution and those who accepted special creation. According to the second bycothesis, God created Adam and Eve out of the dust of the earth, and busathed into them the breath of life. That was an interesting story my generally regarded as myth. The first bypothesis, organic evolution, has proved to be a fruitful approve to the study of man and mony of his institutions. It opened new vistas of resource enabled competent students to predict what would come, and generally added to the

of this born move that these mestings. internal on expense, near restinct and (12) conservation note for the second of the entre assumptions of two kinds: (1) those only a rules of the river. broughy defined. At the same time, while sequent in tributing a solution of in by the subjectives knewing, epitabologically is part of who substitute to the of itself and its objects of the chief risk of Them or a war as the critical analysis of the organization of the contract of t trom the means of methods employed by the conference of the conference ledge situation as ontological, we may distinguish it for person since of the is part of the ontological aspects of the sutuation. Appending they have a ential situration, and is thus ontological; even the SAS (the subject as her we such) is abviously ontological; the Tak (the object as known) is also to other knowledge situation as just analyzed are ontological The DAS this at here as visionally, as "the object as it really entitle", 5 then all the position of the (iii) the Subject as knowning, or SAN . If he dating the evice plant is a bling or bernas (4) the Object as Social or Oak Line the Ward on the Line in as such. To note that say given brondings with unique as as the second end situation in warch cognition could give cade this in the same in the second situation in the same in the same failing. As the fail that it is a second situation of the same similar and the same situation is a second situation of the same accepting as veild it was by an area of the come of th AND GRAPTED FOR THE APPEAR OF THE

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A second on racheristic already surgested it its conscient to predict the special creation story of man's origin, there was firstle productive value. On the originic evolutionary hypothesis there were many predictive possibilities and the several lines of evidence now generally presented to support the hypothesis which in time were discovered to be fully or partially true. Thus fruit fulness and distive value are characteristics of good hypotheses, as the history of human thought indicates to be everal other desirable characteristics of hypotheses are sidered by the control of the epistemological (procedural) presumposition which we offer as a possible escape from either scepticism or dogmatism.

Collingwood's assertion that it is "nonsense" or "pseudo-metaphysics" to question absolute or Final Presuppositions is conceivable true if such presuppositions are are necessarily entological in character. We have indicated some of the reason for the impossibility of deciding among such entologies stated in presuppositions form. But there appears to be no we essary reason for assuming that presupposition such must be entological. There are no apriori reasons why they may not be epistemological as well.

We would propose, then the adoption of a presupposition of Inc casing Joseph Bificiency, at the epistemological level, as a possible instrument by means who was may escape from the circle of entological presuppositions. If hypotheses may tested prior to entrance into the verificatory phase of thinking by their ness and predictive value, why cannot onthological presuppositions be tested to way? Again, there appears to be no a priori reasons why they may not according to the propose to test secondary presuppositions in terms of increasing countries a efficiency. Those entological presuppositions which appear to have greater promise of increasing the efficiency of human thinking are to be preferred to those and lesser promise of cognitional efficiency. This means that the test of the Decondary Presuppositions of Final Realization and Proximate Realization will be found to epistemological level, more specifically, in terms of their respective possibilities of increasing the efficiency of human thinking.

This, I suggest, is not "nonsence," but "common sense" in so far as ultimate human problems are concerned. If metaphysics is so defined that its only outcome is either scepticism or dogmatism, then in truth it should be called "pseudo staphied and the sconer it is abandoned the better it will be for the human race but not necessarily the case. Granted that scepticism and dogmatism appear to be the only possible outcomes so long as one remains at the ontological level. As soon as transfers his basis of operations to the epistemological level, there would appear be available a basis for common-sense evaluation. In other words, the alternative to scepticism and/or dogmatism would appear to be common sense.

IV

That is the common sense approach to the problem of ontological presuppositions?

Common sense is not currently covered with much emotional appeal. Some identity is "naive" realism, and then condemn it as thoroughly as it should be condemned. But we have in mind what Ceorge E. Moore meant when he spoke of "common sense". Dash to his philosophy of Common sense are certain trainmed as a of which he knew with the problem of the problem of the condemned of the problem.

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A menoral characteristic already antiposted to the expectation of errors and special creation story of earth origin. There are ladded protein to the countries of the organic evolutionary typetheses, there ears menty protein the countries of the several lines of exidence can gonerally presented to early of an time were discovered to be fully or cartively true. The tot total follows and dictive value are characteristics of good hypotheses; as the instrument of acute thought indicates. O Several other desirable characteristics of hypotheses are started by antitionary of the repletementationed are presented in order to desirable are presented in order to side of clarify somewhat the mouning of the epistementagical (procedural) presented which we offer as a possible esuage from either coepitation or dogmanter

Collingwood's assertion that it is "esnatuse" or "proudo aptachysica" (v. double Absolute or final Presuppositions is convelvable true if soon presuppositions is convelvable true if soon presuppositions are necessarily entological in character. We have indicated what, of it areas, for the impossibility of deciding among such entilogies stated at present pash for form. But there appears to be now assay; reason for assuming that are entological There are no apriori reasons why they say not be entological as well.

We would propose, then, the adoption of a preceptibile of inclosed to the epistem to the epistem logical level, as a possible and any value from the circle of entelogical prespectabilities. If the circle of entelogical prespectabilities in the circle of entelogical present of this way. If the circle of entelogical present of this way is the read ness and predictors rates, why cannot entelogical presumptibilities to be entelogical propose to test secundary presumptibilities of the circles of the entelogical presumptibilities of the circles of the entelogical predictions of the entelogical predictions of the entelogical product the entelogical product of the control of the entelogical tevel, more specifically, in terms of their respective provinces of the entelogical tevel, more specifically, in terms of secretive provinces.

This, I suggest, is not "nonsence," but "common-cense" in so far an electrical to problems are concerned. If molaphysics is so defined that the rein obtained it actives the rein outless of either scepticism or dogmatism, then in cruth it should be called "person" or and the socner to is abandoned the detter it will be for the local case. The not not necessarily the case. Granted that scepticism and describe active active only possible outcomes so long as one remains at the completion level of the common sensitive of the epistemological level. There were the best of common sense or allegations of the common sense works the alternative to scepticism and/or dogmatism would concer to be durance sense.

V: 7

The first property to the property of the problem of the property of the property of the first of the control o

This body was born at a certain time in the past, and has existed continuously ever since, though not without undergoing changes; it was for instance, much smaller when it was born, and for some time afterwards, than it is now." 7 This with a series of related facts, Moore accepted as definitely true and known by him to be true. When he faced the questionas to how to formulate these "facts" in proposal form he found it difficult to reach an analysis of his knowledge of which he could be equally certain. 8 But this inability to arrive at equal certainty concerning the analysis of what he knew does not contradict the fact of his knowledge. That is to say, the heart of Common-Sense philosophy is the acceptance of such certainties as are implied in normal experience and are presupposed in normal thinking. It is certain that one would not concern himself with the problem of how one preceive a human hand if there were no experiences of objects, which by common consent, we call "human hands." How the "hand" exists or subsists is a secondary question which presupposed that, no matter how defined, a hand is. Thus, the problem of perception presupposed the perceptual object perceived. Then and only then, do the questions of how this object is believed to exist, and how we are aware of it, become relevant. 9

When we return to our problem, the common-sense approach to the evaluation of Secondary Presuppositions, we suggest that we know that it is better to utilize presuppositions which tend to further the cognitive quest than to employ those which tend to hinder that quest. Knowledge, in other words, is preferable to ignorance. Even the knowledge that one does not know, provided this is true, is better than ignorance of the fact that we are ignorant. This observation, made by Socrates, we submit is something which underlies in some degree, the cognitive activities of every person whose thinking we have analyzed. This is what we mean by the Primary Presupposition of Increasing Cognitional Efficiency here proposed as the presently known test of Tertiary and Secondary Presuppositions. 10 If it is possible to show that one presupposition hinders, and the other presuppositions further the cognitive quest for God, then it is only common sense, and we suggest, good sense, to reject the former and adopt the latter.

V

If we are to establish the hypothesis that thinking is more efficient under the control of the Presupposition of Proximate Realization, it will be necessary to show (i) that this is actually, in given areas, the case, and (ii) that what is true in these "given" areas may also be true in the areas designated by the cognitive quest for God. We believe it can be demonstrated, with little difficulty, that the growth of knowledge in the western world is a direct result of the demial of absorbute claims, and the adoption of the search for proximate goals. The second problem, that of "proving" that this approach may be made to the problems before its, is more technical, but the evidence is, we believe, sufficiently cogent to compel acceptance of the conclusion suggested. We shall consider the two matters in the order suggested above.

In the first place, the knowledge which we possess of existent realities is relative importance. Whitehead noted in discussing the attempts on the part of scientists to formulate the basic concepts in their fields of study; "Success is never absolute, and progress in the right direction is the result of a slow, gradual process of continual comparison of ideas and facts". It We are finite creatures, possessed of finite minds, facing what is as yet beyond our complete comprehension. Whether we like it or not, we must live in terms of probabilities. The evidence for this is voluminous, and we shall merely suggest it in terms of one field, namely, medicine.

terva glumperkirne besekne and bne. Isena edd ni celi nietret r yn grai new groe kirl elices, though now willion undergoing changes it was for instance, much smaller care to the more, and for some time offerwards, show to is now." ? This with a durker seemed of oi min at committee eard alodinition on because a constant building to of and integer; hi "study" staid stainment of and it amended on the contract of the be this sel deads to expelsend at to resignate as described the thirthest is being equally decided a Bah whis inclidity to early at equal correlation concentry the of the said segmentation and to shall add so the same see sections of the sections se seidmisdret dous lo bymedgeros edd th ydgosolido saush-mosaut ro faird edd . yse ai d'I - gathidd femiga di berograeth erd at ber partitude familia boligai et certain that one would not content nimeelf with the problem of now one proceived a large haid if there some no apperhance of objects, which by common consent, we noitenno grabaposa a al súciciosa que esalve "brada edi ved "l'objet com mi" illen which presupposed thet, no marker how defined, a hand is. Thus, the problem of perception prosupposed the percupasal object perceived. Then and only them, do the questions of how this object in believed to exist, and how se are seare of it, bee

chain we return to our product, the communicative approach to the evaluation of the contemp from positions, we arguest that is independent to it is better to utilize presupposition which tend to further the complete family care and to further the contemp family care and to further that the best care and the family one and the contemps the contemps of the family one the family one into a provided this is that the better the family of the family phich underlies in one tegens, the contities of action of avery person about this individual and are enalged. This is chair to a seal by the family of the family of the family of the contempositions of the contemposition of familiary and decordary free appositions. If if it is personable to the test of a familiary and decordary free appositions for a content that the contains one care that the contains one care that the contains one care the family access out to suffer the good sense, to reject the form and adopt the latter.

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In the Miret place, the knowledge which we possess of axistont realities is rate active Excepted placed in the custing the attention the part of antiques of concepts in their fields of county; "Euroses is nower absolute and progress in the right direction is the result of a slow, gradual propess of continued communicated the first in the surface of active of a slow, or the order of the finite minds, the ing that is a system of the complete continued of the first active in terms of propositives, the evidence of all the surfaces of propositives and the evidence of active in terms of an interest of active a

If one will examine the history of medicine, he will discover that from the time of Hippocrates (born ca. 460 B. C.) to the early part of the nineteenth century, very little progress was made in extending the life-expectancy of mankind. In Rome and the Mediterranean world during the Augustan Age, the life-expectancy of any given individual was approximately twenty-five years. 12 In 1825, for western culture, it had risen to about thirty-five years; by 1925, it had risen to fifty-five years. 13 Since then it has risen to approximately seventy. This means that the life-expectancy of western man has allmost trebled during the twenty centuries of the Christian era. Disregarding the negative factors for the moment, let us note the positive factors believed responsible for the great increase during the past century and a quarter. Acording to Sir William Osler, Canadian born authority in this field, three such factors may be identified. The first consisted in the increase in "creative comforts," that is , is advances in the standard of living. The second consisted in developments in sanitation and hygiene, This factor reduced infant mortality rates by as much as ninety percent in given areas. The third factor was the great increase in the range and efficiency of surgery. These three factors can be correlated definitely with the decrease in mortality and the increase in life-expectancy. Other developments which have occurred since Sir William wrote this (1924) in such areas as endocrinology, psychopathology and pharmacology would now be added to the list.

Why did these changes occur so late? Why did the life-expedancy of western man increase only an estimated ten years during the first 1800 years of this era, and then rise so rapidly during the past one hundred and twenty-five years? Perhaps an analysis of one disease, malaria, will suggest the answer. References to this disease in the Hippogratic Collection (ca 400 B.C.) and in the writings of Claudius Galen (ca 130-200 A.D.) indicate that it was of sufficient importance to engage the attention of serious students of medicine. Despite the fact that both collections of medical writings contain accurate descriptions of this disease in its several forms, neither body of writings offers evidence that either the cause of the disease or of adequate methods of treating it were known. 15 It was believed that stagnant water had some thing to do with it, or that foul air may have been etiologal factor. When large numbers of persons were infected, the air and all that floated in it were suspects. But no ancient authority ever connected mosquitoes, and especially the genus Anopheles, with malaria infection. Some of them approximated this conclusion, unwittingly, when they stated that such infection occurred indamp areas, and from this drew the logical inference that the plants, insects and animals which inhabited these are as were dangerous. Some of their practices too, were apparently effective. They burned piles of wood to keep the pestilence away. The smoke undoubtedly drove the mosquites away, and thus probably prevented some infection, 16

It was not until the latter half of the nineteenth century that the nature of malaria infection was determined and the specific mosquito responsible for transmitting the parasite identified. It is not surprising, therefore, that the physicians of the first century and prior to that were baffled by this debilitating disease. They studied it, and left descriptions which contemporary authorities believe to be quite accurate. They made ingenious guesses concerning the areas where the danger of infection was greatest, but they did not understand it nor could they combat it effectively. Even Pliny the Elder (23-79 A. D.) one of the learned men of his day, admitted that medicine was helpless so far as quartan malaria was concerned. It required years of patient research and experimentation to determine the etiology of malaria, and then to devise methods, often pieces-meat for its prevention and cure. And even today, questions still arise with regard to possible revisions of the theories now held. 17

endis eda nacel kodo zevagadh dikw ast yan dhena ko protoki eda esinzoza Miw mac A of hisprocretes (bown as, 450 B.C.) to the early part of the charteness's contary, very little progress was wade in extending the life-expectancy of wardred. In Morrie and the Mediterraneur werld dering the Augustan Age, the life outrany col sug given individual was approximately twenty-five years. In 1818, in vestern cultare, it had vis a to about fristy-five years; by 1926, it lend them to iller the case to iller that the visce to approxing tely aventy. This means that the life-expectator of western man has allenest trabled during the twenty conturies of the Christian ere. Hisrogurding the negative factors for the meanent, let us wite the positive factors believed ramponsible for the great tuanens during the past century and a quarter. According to Sir William Osler, Canadian born inthonity in dan mold, three such factor may be identified. The first consisted in the ingresse in Merculive comports, " that is , is advances in the stendard of living. The second consisted in developments in exhitation and bygiene. This factor reduced infant markality rates by an much as mirety percent in given The third factor was the great increase in the range and efficiency of surgery. These three factors can be correlated definitely with the decrease in morfeldty and the increase in itte-expectatoy. Other developments which have congred since Sir William wrote tide (192 4) in such areas as endeprincipy. psychopschology and pharmacology would new be added to the list.

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This disease is attributed to the presence of a minute parasits which inhabits the red blood corpuscles. These parasites where discovered by Alphonse Laverage (1845-1922), of Paris, who described them fully. Sir Ronald Boss (1857-1932) located the mosquito responsible for transmitting it, the Anopheles, about 1895. The approved method of combatting the disease is that of controlling the breeding-places of the parasite-carrying mosquito. This method has made possible the elimination of the disease in some regions, and may result in its complete elimination. Studies in the United States for 1938 indicate that the mortality rate for Malaria, was then the lowest of record.18

This brief sketch of one specific problem is indicative of the way in which number knowledge grows. It occurs when men become interested in specific situations, and then spend themselves in observing, recording, and testing their result by experimentation, then rechecking whenever any new light or suggestion emerges. Malaria could not have been controlled without developments in such fields as microscopy, which enabled men to discover germ and microscopic life; to developments in drainage and flood control; to the discovery and invention of new drugs and anti-bodies. In brotherword in this area resulted from the careful and continuous application of behavioral and implicative verificatory methods to specific problems.

The answer to the first question seems clear. What knowledge we have garnered through out human history has been the result of patient observation, and careful reflection upon the results of such observation. The history of science tells the story from one amgle: the attempt of the part of patient men to learn as much as possible about selected areas of interest. The pasic interest does not appear to be "perfect" knowledge, but reliable information; information which serves as a basis for predate ... and which is accepted or rejected in terms of its capacity to predict not only every yet to occur, but also records of events which have occurred. This statement from the pen of Warren T. Vaughan concerning developments in the field of endocrinology indicates the interrelatedness of information as well as the significance of predict bility in the search for reliable information. "True progress, had perforce, to await success in the isolation or separation of the secreted substances in oure form, we contaminated by other tissue extracts; the determination of its chemical conscibution or formula; and, when possible, its preparation synthetically in the laboratory is a form identical with that made within the tissues of the body. When this has been disco then we are in a position to study the substance experimentally, just as we study to other drug such as digitalis, morphine, atropin or cascara, by observing the response of animals to its administration and the response of persons who have been shown to be deficient in some one of the internal secretions, to its use as a curative drug The medical research student subjects himself to severe standards before he will class. that he "knows". He not only isolates the substance under investigation; deverains: its chemical constituents; but he also insists that he must be able to incodace it synthetically in his laboratory before he is prepared to test its effect when expens mental animals, and finally upon human beings. It is this process of knowing in so well that he can produce it synthetically which is the heart of the matter. he can predict what will occur if he adds the proper elements under specified condi-It is patient, tireless work which prepares the way for growth in knowledge in highly important fields such as medicine and surgery. Students in these fields have adopted the "new mentality"; in fact, they have been instrumental inproducing a They are not quided in their thinking by the Fresupposition of Final Sealization, and by that of Proximate Realization. "Success is never absolute, and progruss in the direction is the result of a slow, gradual process of continual comparison of idea with facts." This statement by Whitehead, in actual fact, summarizes the process we have so inadequately sketched. Dr. Bs poster

This much then we may access as a real formating and the large and are they restrict the methods of behavioral and implicators werification in the investment of the methods of behavioral and implicators werification in the investment of causes and cures of discusses as well as the conditions of health. The mane much were employed in agriculture and food production so that today it is possible vide not only more food but more adequate food for a good perform of the human real and implications werification may be found in any history of the second and implications verification may be found in any history of the second may nuclear fission may be utilized more fully to serve the peaceful rather and the aggressive tendencies of humanity. But this new age, as the proceeding will most rapid strides in terms of the new mentality applied to specific problem proximate goals. The evidence for this may be found in any handbook described discovery of nuclear fission, and its application thus far.

## VT

It was stated above, 21 that in order to entablish the truth of the lypolic thinking is more efficient under the control of the Presupposition of Pourse Realization than under that of Final or Absolute Realization. It was not present evedence that (i) such efficiency has in actual fact occurred in actual areas and (ii) that the same approach may be made to the areas dealgonic accomplished under the turn now to this second fact which must be a such account fact.

It does not appear possible to attack this problem directly. The mason "all of the exponents of the Fresupposition of Final Realization prosupposition in whole or in part of such nature that behavioral and implicatory methods cannot be applied to the investigation either of Wis nature or this apparently makes impossible any reasonally discussion of the problem in the response is always ready: "But God is not such a reality as can be gated." This assertion can be met and denied, but in order to do so it essury to do the following: (i) define the nature of religion, and entire definition in cognent terms. (ii) examine in detail the character of the divine realities which were factors in the experiences of religious but the problems involved in this cannot be dealt with simply or bright.

However, there may be another way of meeting this problem. If the account final Realization assert that behavioral and implicatory methods of the not applicable to the investigation of the problems related to God, when what methods they propose to use. If these methods prove to be unset there is at least presumptive grounds for accepting methods which have proved efficient in other areas.

The exponents of Final healization, i.e. those who accept the logic of Partial American Transcendence, as a whole and the adherents to the Logic of Partial American part, depend normally upon revelation as the source of their intermedian containing out in the granted by many of them that some information containing out in its own aimed by means of behavioral and implicative reasoning but it is a partial vive. That is to say, evidence is presented to show that human afforms to either truth or goodness are ineffective. It is also denoted that the processes can be used to arrive at sutisfactory knowledge of the theory than to revelation.

The charten mignored to the contraction of the cont

that infant mortality was very high, and this brought down the level to beenty-fixe opher if he had not lived to be seventy! At the same time, medical historians each and the beginning of the third century A.D. apparently assumed one could not be a philippe and In fact, Diagenes Laertius, in his blives of Uninent Philosophers" (produced sboot twenty-flve years. This does not mean that many persons did not live to be quite to sectionides as yew boired and lo yousdesque-elif and ind an entition manon lo state medicine found welcome in Rome. We have indicated, above, the relatively inefficient self in the Italian capital, and began a successful practice. From this time, Greek About the year 90 B.C. Asclepiades, a Bithynian physician, established in to win many patients. As a result, Greek medicine received a bad name among the practice in Rome about 218 B.C. He proved to be too land of his knike and caubery Archagathus, a Greek physician, established his was certainly not far advanced. precarious as do the Melanesain peoples. Medical science, if we may use that terms Augustan Age (ca. 44 B. C.A.D. 68) Isced a health situation almost as mysterious at the This situation does not differ greatly at another cultural level. The Remains of the

Confronting such a situation where they faced diseases and injuries with libits in Confronting such a situation where they faced diseases and injuries with libits is as a formation and practically no phermacology, the Romans of this period turned to according to the formation were generally credited with responsibility. For both nealth and disease. The Homans had at least seventy three gods who fanctions the near the proper information is the severy metanocial devices know to priest, megician and holy man. Incubation, i.e., sleeping in the temole of ble healthng Cod where in dreams the proper information might be received, was a lavority method. Prayer and fasting wore also used. So dracles were consulted in times of method. Prayer and fasting wore also used. So drayer and supermation epidemics and the advise received was accepted as both authoritative and supermation of subdemics and time advise received bringing haklepios, the Greek God of healthng, to now in 293 or 292 B.C. to stem a severe pestilence.

Divination, sugury, and astrology were all used in the attempt to tan experancional betwing sugury, and astrology were all used in the solution or here avoided an cording as the divine prognosis was favorable or unfavorable. Metanoesis was an essential factor in the behavior of early and ancient civilization as mach a solutialite method is in ours. With inadequate means of arriveng at reliable knowledge, the facing situations where knowledge was desperally needed, savage and ancient people facing situations where knowledge one desperally needed, savage and ancient people facing recourse to metanoetic devices of many types.

Let us grant that metanoesis rovided for both savege and ancient peoples some rational slad for the short one states of mysterious avents and to that extent became meaningful. Let us grant, slad, the context, and to that extent became meaningful. Let us grant, slad, the context and to that extent metanoesis served a socially integrative comes of the ideas presumably derived from metanoesis served a socially integrative

purpose. If a given disease is the result of the displeasure of the god febris, for instance, and there are prescribed ways of removing this displeasure, then the great will be integrated about this process for the time being. Both removal of the mysterious and the resulting socially-cohesive activities must be considered valued at the same time, the question of fact must eventually arise. Did any of the meta noetic devices provide reliable knowledge concerning (i) the nature of malarial infection, (ii) the etiological factors responsible for it; or (iii) the ways wherever the disease may be controlled? And the answers to these several questions must be in the negative. Reliable knowledge was not obtained in that fashion, and every to today will admit it. Furthermore, what about the status of the reality of the grade teday will admit it. Furthermore, what about the status of the reality of the grade teday will admit it when certain conditions were met 27 Again, it is general agreed among contemporary Occidentals that such an individuation of a disease allow accompanying etiology and prognosis cannot be given serious considerable knowledge.

The conclusion to which the facts apparently drive one is that the use of melanose in the past did little if anything to further mankind's attempts to understand edit himself or his environment. There are those who believe that metanoesis actually hindered the quest for knowledge and this may well be the case. It is unnecessary for us to pass judgment upon that matter. We are concerned with a broader one: "Did this approach further mankind's quest for knowledge; did it increase the connitional efficiency of human minds or not?" And the answer must be either in the negative or neutral. It is evident that this was not the way to learn more about malaria; the attempt to find its etiology in a given God was undoubtedly a misquise quest. Knowledge of such entities or events comes by means of slow, presistent and patient observation of conditions and comparison with the demands of a given hypochnamely, in terms of behavioral and implicative verification. But the other question still remains: "What about knowledge of devine realities?"

What happened in the case of savage and ancient peoples? Did the metanossis of the Trobriand Islanders, for instance, further their quest for knowledge of God? They attributed diseases to sprites, demons and other supernatural beings. Among them to "tokway," a wood-sprite which lived in trees and rocks. It was believed to steal from the fields and yam-houses, and to inflict slight ailments upon persons. A second group consisted in "mulukqausi" or flying-witches, believed responsible for rapid and violent diseases. The third of the supernatural or extranatural realities accepted as responsible for diseases was the "Tauva'u", whose activities resulted in epidemics.28 It is difficult to see what, if any, contribution to the growth of beautifies as they are conceived by the Trobrianders. That diseases occurred is factual; that such diseases may now be diagnosed and in most cases cared is also factual. But the process from mystery to understanding does not appear to have been the read through metanossis; it was instead the result of research and investigation by men trained in the new mentality.

The same conclusion must be accepted in the case of the Romans of the Augustan Aga The belief on Dea Febris does not appear to have furthered our quest for knowledge of God today. This goddess would not be listed among the sources of our present Godconcepts. That she may now be considered an early attempt to relate the healing factor in our existencial Medium with God as now understood by many people may be true. But so far as furthering our present theological knowledge is concerned, we see little in any value in this conception. She may possibly have furthered our information of the disease of which she was an individuation, but medical authorities would find this difficult to believe.

proving of contempose a size of a place of the province of the

However, the exponents of God as Absolutely Transcendent are qualified to rest in ultimate inexplicability. They therefore proceed to tell the deal about God. The source of their information is revelue on English a is by definition a modern form of metanocals if revelation is declared to method or means whereby information is made available to muo it office the natural or normal ways. Perhaps a brief analysis of H. Richard Without discussion of revelation will help to make this point clear, he begons the view of historical relativism which asserts there is no way of the original God except from the standpoint of some bistorical community. ical limitations of all thought about God demand that theology begin considered with and in an historical community, its limitation as an inquiry ito the limitation as a single property in the limitation and the limitation as a single property in the limitation and the limitation as a single property in the limitation and the limitation as a single property in the limitation an of the object of faith require t to begin in faith and therefore in a problem taith, since there is noother. Because God and faith belong together the state of t point of the Christian theologiar must be in the faith of the Christian theologiar directed toward the God of Tesus Christ. Otherwise his stancoom will be to of some other community and another God. There is no restrain a majorial and no faithless situation from which approach can be made to that which is inseparable from faith, 22 From this standpoint, Nichehr can deline recoll ation to mean that something has bappened to us in our history which comditions all our thinking and that through this happening we are emplied to apprehend what we are, what we are suffering and doing, and what our petentialities are. What is otherwise arbitrary and dumb fact become related intelligible and eloquent last through the revelatory event. In the executhat revelation immishes the practical reason with an adequate marring police it may be said to be validated, 1130

Thus far, revelation would appear to mean it the adoption of a sort at relativism as presumably true, and (if, the discovery within the video of the western would of some event which serves to organize and filtent expression of human destiny. Historical relativism does not appear to see yeary well the demands for absolute cortainty, and we shall soon at that the bulk recognized this fact. The second suggestion, the use of an occurrent to organize and illuminately produces of interpreted experience course, what Miss Dorothy Emmet described as the use of analogy is many physical thinking. A given analogy is useful, and serves, to the extent that can organize truitfully large bodies of data. But Niebuhr attempted to demand the much larger meaning from his analysis. He asserted that the larger who becauted was a reclific sclosing of that oternal knowner who knows is a reclific sclosing of that oternal knowner who knows is a reclific sclosing of that oternal knowner who knows is a reclific sclosing of that oternal knowner who knows is a reclific sclosing of that oternal knowner who have the large sclose to be judged not by ourselves or our or guinors but by one who the final secrets of the heart, revelse on our or guinors but by one who

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id go at his expansion for as Abantaety transcription and in the suppression reviewall to rest in bitimuse incopiatability. They therefore proveed coul. Cooks the deal about Cod. The source of their Salormution is reversi on a Rivertion to by definition a modern form of metaposes's it sees being a distinct the contract of the method or means whereby inspiration is made available to mar be select to natural or more ways. Ferhaps a brist analysia of Hickard Live of the galactic state of the second state of the second of the se plew of Metot call relativism which is serve there in with a confidence is at limiteactors of all thought about Cod demand that the eight region come is and not and anympted us be explained by a transmon leadership of the persons The second section of the second section of the second configuration of the section of the secti की अभिनेत्र किल्ला के किल के किल का अधिक के किल t which is a second man of the fight a first for a local four graph provides the comment for and a significant regarded, which we was the horizon of a well greated a minimal significance and or seed to ेर्निसंस्थान विद्राल तथन क्रिनिक क्रिके अस्ति अस्ति विकास करता कर्ने विद्राल क्रिके तथने व्यक्ति किर्निक क्रिके Territor reducible, as time to real group to end aroute the control of the dist. the permitted of the result of the the same of the state of the state of the same of the same The grantition of the constitution and the second of the s the best thing see my bank out read of

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index. 13.1 This finding is resultated to be only through the last which is a personal act of commitment to conclusions on the troop, but a belief about the nature of things 13.5. Perhaps a summary of his argument runs wantage point will clarify the position before us.

Niebuhr accepts the view of historical relativism, and upon this case arrives at an ultimate commitment. He believes one can only undersum or judge in terms of the values of his tradition. Accordingly, by our of faith or commitment, he accepts what is central to this tradition as final in both valuational and epistemological maters. For him as a final in both valuational and epistemological maters. For him as a final he advent of lesus Christ. This, then, becomes the notific whose terms all important matters are decided. The Christian's experience of God must be interpreted in terms of the Biblical concepts, as the illuminated by the life and teachings of Jesus. Niebuhr is careful to sociate himself from the Ritschlian Christology in which Jesus as given the value of God. For him it is the self—disclosure of God interpreted terms of the life and teachings of Jesus chiwa constitutes the final terms of the Christian.

If this analysis of Nlebnhr's theory of revelation is fair, then revelation may be defined as the absolutizing of a given historical tradition, and especially of certain specific events within it. And it must be refnembered has this absolutizing is based upon the acceptance of historical relativism, presumably, desutes the possibility of any such absolutizing. It on will consider Barth's statement in the opening paragraphs of his contribution a symposium on the same subject, i.e., revelation, he will see that be that specifically accepted the Christian tradition, especially its Biblical phases, as such an absolute. It is something which the Christian specially its Biblical phases, as such an absolute. It is something which the Christian phases and unless one is a member of the "possessing" community, he has no right to speak or judge. 35 Reinhold Niebuhr, in his study of competing conceptions of history, accepts "the Christian view" as final, and devon more than half of a book in this area to the development of the relevance of this view to the final understanding of human life. 30

The question before us is not whether in actual fact the specific events in Christian history constitute the central truth about reality. It is this Who effects does the absolutizing of a phase of human history have upon the problems of increasing Cognitional Efficiency? Let us note, first, that this absolutizing of the Christian tradition constitutes another statement of the ontological presupposition of Final Realization. As such, it is not subject to validation or verification, since, as we noted in the early sections of article, ontological presuppositions cannot be verified or disproved. The constitute assertions concerning the nature of reality which determine the nature of data. They are, therefore, determinants of cogency, and as such are not properly transformable into propositions.

Another problem emerges in this attempt to build an absolute system upon the grounds of historical relativism. Is is that H. Richard Niebuhr has not analysed historical relativism adequately. According to melocular relativists, the historical situation has the following effects upon cognition

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(whe death are the also begin an appropriate in the second of the appears consiste and important. This we should exam. Superally, the copies which are used in the attendance as solve their greenland are also produced by the culture and have printing within which you disk that the This we are prepared to grant, in part, But it ment be remembered the readiboual concents to not serve adoquately, purposement as well in unmethods are cavelled. So important to this that some sociologists will be make invention a live an order in interpreting pultures. As one san olugstated it; "The essence of culture is in our or "97 Units- one is product to assert that cultures are static, he must accept inversion of conceptions well as of instruments as a factor in cutters and the traditions which is velop within them, I has is accepted, the basis for the anapte in me of given events within a tradition becomes questionable. Finally and the most important, is the fact that some problems must be solved in the solve terms in every college. By way of an example, one may come der the dicovery of nuclear fission and the development of the stom forth granted than the discovery of mudearflission could not have come as a redid in any other gulture than that of the west. It was an ought with the development of modern physical science, and no collure of her than the era had reached the stage where this was possible. Furthernor the surthat its first application was in terms of an arom bomb was date but it the conditions in the western world. I there and began o world will is highly doubtful that an atom bomb would have been developed. All the exigencies of the situation facing both Germany and the Albenderstudied that the first use of nuclear fission was for destructive purposes is tree of historical relativism, in this specific instance. But where one asks the question; Did western culture determine the names of a order and the specific condition under which an atom bomb was develored the advantion is different. Lat us answer the second part of the observor have it is probably true that the state of western technology decommon the two to atom bomb developed. Given a different form of technological source, is possible that a different type of bomb would have been incomed. My information is too meagre at this point to make any judgment here, it is merely pointed our that the type of bomb actually made was probably the mined by cultural conditions. But when one asks whether or hot the motor of aranium is due to cultural conditioning, the answer appears to be delibered itely nagative. Atoms have presumably existed from the first forms for of matter, and their constitution has apparently remained to charged since A nuclear fission is to occur, the conditions for such action will be the same whether atoms are secured in China, Russia or the United States, or for that matter, whether they come from a balf million iyears ago, or is some still enknown tomorrow. Historical relativism is true in certain places of history or culture, particularly where man's responses to specific state  $\sim$ are important. Historical relativism ceases to be relevant, to any significant degree, when the factors investigated are non-phychological in the factor

If this summary be-true, then historical relativism may be considered.

determinant of God--concepts to the extent that (i) society determines which are concepts are believed to be most satisfactory, and (i.) those which are subjected to critical investigation. If, however, God is more than a satisfactory idea utilized within a given religious tradition, factors more than a satisfactory idea utilized within a given religious tradition, factors more than a satisfactory of grounds other than himself the God-concept may become satisfactory of grounds other than himself the tiousness.

A third question concerning the possibility of build rest absolute a sufficient presupposation upon this total at the civitate amortic atomics during the competing and the man of the competing and the man of the competing and th

gua en en la collectión de la la la experiencia de la companya de fara la companya de la companya de la compan a la la belieure de la califeración de la companya de la general de la califeración de la belieure de la belieure राजेंद्री क्षेत्र एत्त्र रहता है। जब केद्राक्ष पेत्र में स्विच्छी । जगन दूर में कृतिक इत्यादित किन् मुक्क्कित क्षेत्र केत्र केटियाँ ing a thirty of his common the contraction of the c and the early for and editions of an appropriate its properties in the commence of the control o ម្នាំម្នាស់ស្តេច ១៩ ២ ជា ១៨ ។ គ្រឹង ២៦០ មិនម្នាស់នៃមនុស្សនាក្នុង១៩០ ២ ១មិន្តនេះមានក្រុងខ្លួយថា សំពងនៃលោក ដូនី មានម**ែ**ន a digitar el la la el como de la c 🕬 gecept thet unlighted arguillie, ha whar waatemis arguite of consistence of di maren e la filica e la filica en tentralos o i reta el este esta marente filica es Move velop within them. With the antepred, the best for the best had a best to giren e esta vibria a madido, becomes enerromita, Fierdy, un critico The collection is at the manifest grant of the state of the collection of the collec serms that come have although an even of an anema bet although an an an area of the fille e of the contract life in and the december of the elevators of the elevation of the contract of the contract of granted that the discovery of audientifical action blaston problems in the original wife. did in any cities authors with the weath to be a made or at the contract of derelogazera of modern physical science, and no anteres extension with the ern kad receited the stage where this was possible. The first every persons yn blanddr ab agw deilad sage de la la ae ee ee ee la ee ee ee bellad yn bend ee ee the couditions in the wastern world. If there iad bare is rown, we was a and the Market of the contract research research and the contract of the contr erige enter of the other five tealing both Gelfwaris are the collection of the collection ा १ देते । हे अर व्यक्तासम्बद्धाः भवत्र १ वर्षा प्रदेशे १ वर्षा । इत्यक्ति । अस्ति । अस्ति । अस्ति । इस्यक्षि la estado até a la compania de la c and the course of the construction of the construction pull anniagency and exist The control of the co के एक १९४१ में एक प्रतिकार के प्रतिकृति के अधिक अस्ति है के अस्ति के स्वति के स्वति के स्वति के स्वति के स्वति reserve a as producionis in grission dinastientales in an atomosión que renes visitadades su estidi ni per kinga se electronide de estructione el estruction de l'échie de le constant de l'apprendique de l'appre and Mark the response of the policy of the control The first proof Servergery promoted as at his my with his organ impact on college which is . Tarmer dell'er d'ho crediment eden et a modu rett. L'underburce l'armine del burdro Adali Al di et a arga en archemic gertroliticae, tyre, den et agir al mulassy ha hulden of the think arous buscase helicitum on the breek arous have been been the , aliasteria vije e formi se seimszeit egikerrosagyasia ket etaismikkassa e vimise baya e, alastassa ka ក្នុងត្រូវប្រើក្រុមស្ថិតិសេក មួយលេខ មាន កានុងវិធី និសាល ស្គាស់ ក្នុងលោក ល្បី សត្ថិ ការរិទ្ធិស្ថិត ការអ្នកនៅនៅល្ប anne e lecter course et a ceoprod to Thire a Robeit or the floked from the Course कर्ति अपने १९ वर्ष अनुसन्तर के विश्व किया किया किया के **लावको अन्यत्य प्रकर्त प्रकृतिको के उपहरस्क राज्ये** उन्हें on a calaba an engles habathal anal chibila a fall-bail ("pagaropare" a car in a Aliab and anticological contentrolly all eficient of each clinellaristic for exactly and greately are important. Whitories relater include the better to be relater. The reveniend in े १८७१ रेजिये १८७१ के हैं कि कही एनई एक्क्स्प्रेट के प्रतिकृतिक की देवल एक्ट्रेस के के उनके की के कार्योक कि कार्याक कि

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Camolic New Scholzscone and the Camol binalogy enviloned on the Early pear exchange ever bought beyond more and compared in assessment of the both below within the Christian tradition in which it Richard Nability is been at possible to find an absolute. If Med-Schniastic are according to Aquinians-Aristotelainism as its absolute, and the Crist healog as their absolute within the New Test-ment seem through Recordances.

apparently have two absolutes validated by the same tradition.

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There are then grounds for serious questioning of the attempt of absolute ontological I suppositions upon historical relation.

Karl Barth nor Heinhold Niebuhr would appear witting to accent it. Niebuhr's proposal. Reiphold Niebuhr seeks to justify his adopt of Christian tradition as absolute upon pragmatic grounds; it of any possible resolution of the predicament based by western man apparently attempts no other justification than strong assertion preimary interest here is not which, if any, of these altempts no the Presupposition of Final or Absolute Realization is valid cated our belief that it is impossible to do this. Our question has a what effect upon increasing cognitional efficiency does the adopt of Presupposition of Final Realization have? If this question is faced to there would appear to be but one conslusion, namely, that any attempt to those concerned.

Charles Guignebert, commenting on the Catholic Reform which tolloted the Protestant Reformation as follows: "Nevertheless a terrible and affecting all the future, had been committed at Treat under the influence of the Jesuits, who were immutably persuaded that they possessed absolute truth. Not only had Tradition been declared equal to Scripture (which disnitely cut short any attempt at reform of the Church teaching in the Function) but the Council had also defined and formulated tenervising contained in the faith from this traditional point of view, and had ranked work done under the authority of the Holy Spirit." All He concluded he ment of this action by noting that "for this reason we may maintain that the efforts of the Council and the Jesuits saved the Catholic Church the great crisis of the Reformation, they prepared her decadence and counting in the future by delicerately depriving her of the indispensable faculty of readjustment to the changes going on around her, by means of which the bitherto insured her survival." 42

The quoting of authorities to the effect that the Catholic Reformation to the stifling of research except under Church guidance or within the total transvers adopted by the Church is not in itself the kind of produce seek. One may find many instances of attempted repression of resource the actual realization of such aims in the history of the Roman Church Guignebert's final chapters, and of course in a study of the apologen attempted of the Church itself in the face of this changing world. The mistory of estantism is not without its own pages describing the suppression of thought and a some instances of the destruction of those who repression indicative as results as these matters may be basis for this tree in the adoption as that of a 2 testing the system.

មិនប្រទេស ប្រើបានប្រជាពលរដ្ឋប្រទេស ប្រើប្រើប្រើប្រើប្រើប្រើប្រើប្រើប្រើបានប្រធានប្រធានប្រធានប្រើប្រឹក្សា ប្រើប សមានប្រទេស ប្រើបានប្រធានប្រើប្រើប្រឹក្សា ប្រធានប្រធានប្រធានប្រធានប្រធានប្រធានប្រធានប្រើប្រើប្រើប្រើប្រឹក្សា សំខាន់ ប្រឹក្សា ប្រឹក្សា ប្រឹក្សា ប្រើប្រឹក្សា ប្រឹក្សា ប្រឹកពី ប្រឹក្សា ប្រឹក ប្រឹក្សា ប្រឹក្សា

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The gravity of schooliles to the collect that the Catholic Religion Religion is not all the station of schools accepted the theory and the Cherch Hadden a so where a station is the family of the theory and the collect and

Len XIII published and some rivers on "The Resignation of Christian Plans sophy, seconding to the Mind of Ca. Typeras Account, the Aspeta Design Leo XIII stated the case for an adjuncte phytosophy nor only to king an apt. error, but also guerd wit reticion have all train mat come to sem-Divine tradition and resist those who dare attack them, " We He than a men the Scholastic pullosophers, and St. Thomas as the administration of the them all, brack, he wrote at the Council of Crem, the Summer of Shorter of the Altar, with the Holy Scriptures and the distance of the Altar. Supreme Postiffs, the from it might be sought comed and reason and answers, 1148 He concludes his letter by recommending strongly that all the leadership of the Catholic Church should apply themselves to the control of the Catholic Church should apply themselves to the control of the Catholic Church should apply themselves to the control of the Catholic Church should apply themselves to the control of the Catholic Church should apply themselves to the catholic Church should apply the catholic Church should apply the catholic Church should should be catholic control of the catholic church should be catholic chur arion of the wisdom of St. Fhomas, "and to spread it as far an engine of the safety and glory of the Catholic Faith, for the good or some and the increase of all the scrences. And the reachess whom they were should be charged with the same responsibility. This mean, in it can be the Thomastic philosophy received the highest commendation and a prowhich required that it be given serious attent on wherever the Roman Control Charch extends its away,

In his discussion of Absolute Presuppositions, Collanguage for my little and the control of the which have, historically, determined the course of modern school and course, which has, in return, been developed by the same science. The fifst is the Newtonian formulation: "Some events have caused " I am Com to the Kantian, "that all events bave causes," and the wird is the Processing that "so events have causes, "A? in The grestion, then, which should be raised is this: Where in these several presupposition, does the beautiful osophy of science of Thomas Agricas belong? The abswer to this is a story may be determined by observing that the Thomastic system was it ornigons teleological to character, and that the end toward which all thing would was God. In the Summa Contra Gentiles, he assens that full things are directed to one good as their last end. 148 Even evil is placed within the context of universal teleology. This is done by asserting that evil as lound within some good, and the good is always a cause of something " Further more, God is not only the end toward which all moves, but by the providence He "governs and rules all things." (Ch LXIV), The conclusion, Then that given the period in which he lived, Thomas Aquinas would assert will Kam that "all events have causes," and God is the Final End or Cause.

If this analysis of Aquinas is sound, then the acceptance of St. Thomas a the philosopher whose system is to govern men in their scient in thick is means the continuance of universal causality as final. But, as Collingual pointed out, the Absolute Presupposition that every event has a constructed longer operative in much modern scientific thinking. Such thinking is constructed by the Einsteinian presupposition that no events have cause. In other the element of necessity presupposed by Kant no longer obtains. The finction between cause and law is important, in the case of cause, event occur because it is necessary for them to do so. They are within the ological, causal nexus, and are thus determined. In the case of moder physics, for example, events are observed to occur to specific at a first according to "law" and not as a result or cause. The absolutions of

The state of the s alia Balloran, en 4 de Friegrano a ser alia de Carta de La Lanciación de la carta 118 de la Carta de Carta de त्रमा अब्देशी स्थानुसूर्य के के तार में अन्य के कार्यक्रियों अधिक के अपनी रिकार के स्वास्तिक है। विक्रियों के ය එසෙනවු මෙයිනවේ එන සම්බස්තුම සංවුදා කුලකානව නොවෙන සහසෙන වෙන වැඩි සමුද්ධ සමාල වෙනවා වුණය නොවන යන විශාල් එම මේ ajā vertikas vajasti sastu era, kai eraks ir kas tietikas ir kas tietikas tietikas jartiksētas ir efilosaus ka and the respondence to the content of the particles of the content and some property of the contract of the property of the contract of the contr tions of the court he winds. The Consult of Maria Paris of the first of the Consult. e communications and the contract of the contr Buserone Fordilles, the elebrate the encylth increases and element and the collision of encourage with il e filo lando gramos de la dindra mantro de la Coltas de Lasta da percensa de o Esperidade de la compansión ම්බල එකුත්තෙ අදිද්**ත යන් මෙන රිකුණිකට්ට නි**ටියාගෙන් ඉර්නමේ සංදර්ග වෙදෙයන් එයක් යන්ත්තයට සහස कार्यकार की प्रेरीन पर हैते के का है। है लिए कहा है जाएक है के नाम होने हैं के नाम कर पूर्ण में पिराहर के नाम or come that is a fixed or the major with cold of the Foreign but and the saccing been greates with कार के कार के के स्वाहित है। अने कि सुन्दार के कारण कर कारण है जिस्सा कर कारण है। इस कारण के कि कारण के कि कार our contribution of the co on and the rend also can around the leaders succeeding the light and it saws burisquar stricted yere eli ebusine komelû

in its dienus ion of Absolute Francopositions, Houlingwood Kommin in this erdick barre, blakerbeakty, detromarred the concease or arminer processor of are labelle militari ilililari ilililari karendeni ilililari derivatageri iliya tara keraan estari tara The management of early manifest configuration and the Minds of the man ිට විසිය වී මත් විශාල වෙදුමනය රට වන මත වෙනුමනය ජේක මහුත් වේ වන වෙනුමන් ඒ මිනිද මුද් THE BOOK OF THE STORM OF A SALE OF BUTCHES AND SALE AND SAME HER SALES AND S l figurale di liker sono libolike agrapa a pistra de li kepit jake baddi libolik baddi et baddise. to be the control of the property of the property of the control of the control of the control of the control of र पुन १९७७ र १४ व १९३५ । एक १ हेन प्रोक्षका के १९१५ । १९१५ हा एक प्रकार पूर्व क्रकारी एक प्रकार कर्न करते हैं ്യാ അത്ത് സ്വസ്ത്രം 42 മുന്ന് ഉള്ളിൽ അത്ത്യാൻ ഈ പരുത്തിന്റെ സ്വസ്ത്രിക്ക് വരുത്തില്ല് ഈ ജോവിക്ക് ആരുത്തുന്നത് ා හැ. දෙයන් පිට්ටිවේ මෙම අතුරුණා කට උදාස්දියෙනය නොහැට දෙනුනුවේ දුණුණේ ය<mark>ිරුම්</mark> අනෙක a di dina ariman general aria di di dina di ada aria di manda a da anapolita da <sup>da di</sup> di di diama and the series of the contraction of the contractio HE TOWN TO THE STATE OF THE ాన్ని కాముగునుంటు నీకి దారగా అనుగు సైన్, ఇక్సాయులోన్ సైక్ ఇక్స్ ఉమ్ ఉందుకున్న లే అయికుక్కుండి ఉన్న మూల రాజ్ఞ ముక్కోం ముఖ్యం ఇక్కి మండికి కిమాష్ట్రిన కిమామ్ మండుకు క్రిక్ అభికుండి స్వాతంకి మూల్పికు మీడుకో లేకున్న ముఖ్యకోడి

The control of the second control of the control of

Aristofie's Physics and Book Mit of his Mataphysics means that the confuned progress made possible by modern physics would appear to be seriously hampered. If not prevented entirely, The Aquinlan-Kandan movanturies: would mean additional complications in an aiready complicated situation is this which presumably prompted a recent historian of schoote to say: "More important for us is the fact that the whole of the "scheme of Ageria" was framed in accordance with Aglatotle's logic and science. His logic known already through compendiums, acquired a wider influence where a consymbolis of browledge was attemped. Based on the syllagism. A probability to give rigorous proof from perfectly certain premises. If led naturally is the idea of Knowledge derived from intuitive axioms on the one side, as a authority ... that of the Catholic Church -on the other. It was singularly in adapted to lead men to or guide them in the exploratory investigation of nature. "51 This historian of science is stating what should be evident to all serious students, namely, that within every system as in every age and aulture there are strains which develop and for which some type of adjustment must be provided. The ideal of perfect knowledge, with the assumption that finality could be achieved, would mean the end of the type of approach which has made modern science and its practical application in technology possible.

The story of the detrimental effects of the absortizing of Aristotic apon the development of experimental science is too well known to require reading Perhaps the earliest of these was that in which Galileo demonstrated expenimentally that the weights of given bodies does not determine the velocity with which they fall. "Bodies were thought to be intrinsically heavy or livid and to fall or rise with velocity proportional to their beariness or lightness because they sought their natural places with varying power. 🛝 🕮 🖽 Galileo, repeating an experiment of Sevinus, dropped a tex --pound weight and a one--pound weight together from the top of the leaning Tower of Planand showed the incredulous onlookers that, heavy or light, they struck the ground simultaneously, "52 The story of the attack of the shurch of this day upon Galileo, and the Protestants sharing with the Roman Catholics in these attack, is still depressing reading. It is a sad commentary upon the intolerance which too often springs from the attempt to make any system abso lute. Ane one cannot say that the world has outgrown such attempts. The attack upon the teaching of organic evolution in various states in the United States during the third decadeof this century; the supression of thought in Italy under Fascism; in Germany under the national Socialists, and the present suppression of thought in Russia under the doctrine of the absolute ness of the Communist ideology, are examples in the so-called onlighteness parts of the earth whenever the adkerents of Finality become associated with political or economic powers now available to man. The fact would remain a established that the Presupposition of Final Resideation constitutes a danger the growth of knowledge so essential to the welfare of the human race.

It may be objected at this point, that the Presupposition of Proximate Residentials has its own absolutes. It is assumed, by Collingwood, that certain presuppositions are treated as absolute by contemporary scientific thinkers. Today, the Einsteinian presupposition that "no events have causes," is accepted presumably, as such. However, as we noted above, such presuppositions are accepted and utilized precisely because they are the best available which appear to further the cognitive quest of the ruse conscience. This was stated precisely in Einstein and infeid's discussion of the growth.

"不必搬"。"这一一一一一个打场时间,这一大人啊!!!""我们的意思,这是一直翻说了这样的一点"都的<sub>。</sub>""我们的那么做!"这样。 1900年,1910年(1900年) - 1900年 - 1 ាក់ ប្រាប់ បានប្រជាជាស្ថិត ប្រាជាសាធាន គេបាន មួយដែល ស្ថិតដែល ស្ថិតសម្រាប់ ស្រែក in the first of the form of the day has been all as the first of the first and the first and the first of the ia kisio ad isia prassimpaton pirodomina a secundo si turo a turo a di kontra con segui and the common terms of the property of the exercise of the contract of the co to the first of the transfer of the form of the square against the square of the same of t systemate of individual and interactived. Bared on the extlinitions of a concept of to green no bed in leasure that all the sources of the second of the sec the fides of Karallange de rurel bear without the interest ognicianal he self out adagnery collect of the Carledte Court become the other. It was edulated to be to to sold enough and in colour alls or mode about the or or or or or best or from the arking in the contraction of the collection of artifector for all the property of the contraction of the con n a reversió es manses y tros cilità y tela juliança, junifica escitas ilm ol and editors there are accepts which developed in the transfer which the transfer at dala perceivers insitogio issitest all believorque economica escentibilità secretary for his the third has a city on the one, so will appear the could be the arited by a findingrap at bus possion are been about and childre descripts to the factor of the court and the court

The states of the helphyselest alloced at the alloced at the areas of the of the ാര് 2 പ്രത്യിക്കുന്നത്. ഈ അന്ത്യേ 20 20 യോഗ് വിവരം വിവര്ഗ് ക് സ്ഥോക്ക് വേഷ്യയും ഈ എന്നും ആരുക്ക് അവര്ക്ക് **Parthable that early early of Home,** is a size of the concept for the first of an energy of the concept of าง การเมื่อ การการ การใบสามารัฐสาราธิบาย พระสารใหม่เหมาะพระสาราการกรุกในการเพราะโดยการสาราธิบายสาราธิบายสาราธิ the the control of the Berthalt of the the the the control of the best of the section ាក់ បានសម្តេច នេះ មាន និងក្នុងបង្ការ នេះ នៅ បាន បានប្រជាពលរដ្ឋាន និង ខ្លាំងនេះ បាន និងការបាន និងការបាន និងការប on the course is a process at the section section as a fact that any contribution is given becausing the event of these and a facility of the second o The Art of the Art of Construction of Method Bullet and I consider the Thomas and Artists it was of the complementation of the expension of the extra property and the extra property of the extra property of and the control of the control of Expanding and the participation of the control A Property of the commence of 1990年 - 1991年 - 1991年 - 1991年 - 1991年 - 1992年 The continuency are considered and the contract of the contract of the first or the contract of the contract of ्यतीत करात्र प्राप्तकेति है। कर्षी एक क्योंकिक र आहेर पुत्रकार प्राप्तकार क्योंकी प्राप्तकार कर्यों के शक्तकार सूक्षकारी · 《1916年》(1917年),海湖南南西南部 (南) 《1918年),1918年(1918年),1918年(1918年),1918年(1918年),1918年中華中華 regreek word - Aleger of the arm of the engineers of a grant group designation of the base of the property of The effective of the control of the control of the control of the first of the control of the terminal TO COLD TO THE POST OF THE SECRET OF SECRETARIES OF A PROPERTY OF THE SECRETARIES. ्राच्या । १८८८ में १८५ जिल्लाम अस्योक्षा अस्योवका विकास केन्द्र स्थान क्रिक्ट अनुस्थान<mark>का कर्म केन्द्र कर्मा</mark> केन

ាក់ ប្រជាជានៃ ដែលគ្រាន់ បានប្រុស្មានមាស់ នៃ ប្រជាជានេះ ប្រជាជានេះ និង និង និង ប្រជាជានេះ និង និង បានប្រាស់ និង ប្រជាជានេះ បានប្រជាជានេះ ប្រជាជានេះ ប្រែក និង បានប្រែក និង បានប្រជាជានេះ ប្រជាជានេះ ប្រជាជានេះ ប្រជាជានេះ និង បានប្រជាជានេះ ប្រជាជានេះ ប្រជាជា The aim of successful and are considered to the plant of the property of the plant of the property as president or the plant of the pla

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A second device adopted by the adherents of the Presupposition Realization to escape from the dogmatic consequences which threat is their recourse to myth. According to Paul Tillich, a much of the gods. This, according to his analysis, is a minimal district one which must be included in such difficults. A secent of consequences which must be included in such difficults. A secent of consequences which must be included in such difficults. A secent of consequences which must be included in such difficults. A secent of consequences which must be the name and the other difficults. Builtmann states the latter's position as to the name and the other difficults. This worldly, the divine appears as human and the other difficults. This worldly, the some story, situation or event is believed to see more than is told, and which must not be interpreted liverally of truth, not a last.

It is obvious that this is a specialized use of a concept which has tone been used in anthropological research. Its meaning in such said as a more general. Myths consist in stories told for various purpose a prohaps some of them are tales told merely for the enjoyment of the source of and his audiences. In many instances they have value in placing the process situation in some centext which, for the culture, is meaning to the of the myths of the Trobriand Islanders, 28 and those gathered by Paul Radin from his studies of the American Indians, will suggest the second there is mormally a reference to the entraordinary it is not true the other extra continui is necessarily divine. Magical powers are often the total in these stories. Sociologists tend to view myths as forms of social control. Stories are told which employ emotions to further the applitude grative and socially useful institutions and to develop loyally and develop to the social group itself. 60 As one social group itself. 60 as one social group itself. social order is held together by a system of myths, a term we use to designate the value-impregnated beliefs and notions that men halo, that they live by and I've for. No society can maintain a degree of stability unless the myth upon which it rests - the myth of law, or power of tradition and so on eremain as fundamental values for man ubl These so lolog sta widen the definition to include the basic beliefs of a society which would be guite difficult to justify if one studied primitive groups. Prove to a distinct tion between myth as Malinowski and Radio coasider the matter, and the common-sense beliefs which govern some at least, a the definition of the eding of the control of the control

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A exercise device adopted for the adaptents of the Presimple to the file of Resiliant on to the file of Resiliant of the second of the consecutive endings of the second o

one el el un comprese proposición de la messa lo el colonidados en el eléférica esta ller cual de elf de and the bolice of the control of the ី ភាព ក្រុមក្រុស បច្ចេច្នា ១៩៩៨ ខែការ ២០៤៥ និវេទ្ធភាពសម្រាស់ ១៩ ខេត្តការ ខេងឡើញវិសាស ដូចមានសមរដ្ឋ សមានអំន ार राज्य स्थापना वर्ष वर्ष स्थापन स्थापन स्थापन क्षेत्र के जान स्थापन स्थापन स्थापन स्थापन स्थापन स्थापन स्थाप and his a allegations of the control of ്യിൽ പട്ടുക്കുന്ന നില്ല പ്രത്യായില് അവസ്ത്രിയില് കുറിയുന്നു. വിവരം വിവരം വിവരം വിവര്ഷ്ട്ര വിവര്ഷ്ട്ര വിവര്ഷ്ട് CONFORM CONTROL CONFORM CONTROL IN CONTROL OF CONTROL O ுகள் நீர் குடைக கண்ணும் 25 அன்றுக்கு வண்டுக்கு நடித்த சிருற்றுக்கு நகையார்க்கு அண்டுக்கு விருந்து இரு ട്ടുമിച്ച് വീട്ടുക്കുന്നു. അവ പുക്ക് വെയിൽ വിയോഗ്യായ മുവരുത്തിനുക്കുന്നത്. വെയ്യായി വിയോഗ്യായിയ പ്രത്യായില് പ ්තර්ගෙන් පාර් වන දුනුකරුවේ පුත්තරුවක් සිටි වෙස් විශේෂිත්වේ දින්දිකික් දින්දිකික් මෙස් මෙස් මෙස් මෙස් මෙස් මෙස් වත හැකි දී ලද පාර්තික කරා කිරීම කියුවේ නිවේශන හැක නම් <sup>සිටි</sup> ජනවතම් අතුවෙන්මු දීමා පති ඉම්දී **වේ** අත කත් දීම සිටි සිටි සිටි දීමේ දෙනුව සිටි මෙස් නොකරුවක් වී පොරසු සිටි මිස් වේ විශේෂිත දීමේ සිටි <mark>මෙස් කිරීමේ</mark> මේ e da ješnie odmonate komina etnik i kote i kominatemi i kotemije odmonatemickom odmonika e de l'American de la compagneté de ciné de destret desse de l'american de del particul de la litté de la comp នក្រុម ខែការ ខែការប្រៀបចំនួន នាក់ស្រែក នៅក្នុមមា អាមើលនក់ស្រេក ស្ត្រាស់ក្រុម ស្រែក្រុម និងស្រាស់ក្រៅខាងនេះក្រឹ alled sometimes and the consideration of the contract of the c i i bilani e delizi e e comune come escrito i giunta e estrutti di giunta e estrutti della escrito e e escrito and the transfer of the amount of the first the temperature of the phase of the first of the phase of the second and the commence of the control of t ta statut bullur tur i bere keril av sed sik gemede hode trag elt, hiller - dellis af leddes evidenmense

tiel to social currence among he (sphered (suspendent) and the American Indiane.

At the same rime, the definition presented above the intraction bould to

myths in the ormulation of Constrain doctrine one will describe whereas the potential truth contained within a given mythese the functional value spon comes to the fore. Reinhold Hielphin helphin the solution of our present deplorable altuation depends upon the statement of the Christian view of history, 2 Roger L. Shinn and same point of view, and is prepared to use the word "myth" upresent to "saga" or "drama". 3 But his interest, like that of Niebour a pure sonal and social, not cognitive. Or perhaps one should say that interest is placed upon the social organization. From a somewhat different medical standpoint, Bernard E. Meland adopts "myth" as an independent strument in his attempts to provide a framework within which Constraint may recover some a its pristing power.

With this attempt to recover whatever socially cohesive and person dily integrative power Christianity has bad at any of its creative per nos and must express projound sympathy. Previously we have noted that a ligion has at least three phases or aspects. The first is function; the courts. buttons which religions have made to andividual and social existence second is interpretation or reinterpretation; the attempt to indecime itully as possible thenature of the individual person, the culture of whomis he is a part, and the nature and existence of God or divine beings. The third consists in techniques or overt behaviors designed to further many quest for the values believed available in religion in terms of the accepted conceptions. Myth, as defined by the persons mentioned above belong to the technique phaseof religion. As such, it is pragmatically useful devicedesigned to further the religious quest. But any ademnt to make made cognitively determinative of the truth of the concepts which it may contain subject to the criticisms leveled against the adderents of Part of Immanual The argument from myth is pragmatic. Its value lies in what it can do to transform theories into functional beliefs. App attempt to ded to the mater of God from what is pragmatically useful taces the devastating idea that different cultures find pragmatic value in conceptions of the nature of the which are diametrically opposed to one another. At another level the impliof Capitalistic Democracy is contronted by the "myth" of Common at idealing and one appears to be as functional as the other Yet, each contains also ments which deny important elements in the other. Both carnot be intereports of the realities considered. There would appear to be little I ally cognitive value in myths, no matter how important a secual or personal to tion they may hav in different columns. A myth becomes televant outafter the primary cognitional task has been performed.) Otherwise, it may as Whitehead points out, become an obstacle in the way of interiscipal progress, 65 There does not appear to be any way whereby we can escape the necessity for (i) clarification of our hypotheses concerning God, even those embedded in myths, nor for (ii) the verificatory activities required

reformation of the management of the contract of the contract

្ទាំសេច ប៉ែកនោះ មាន មានស្ថិតនៅ សម្ម័ន្នកិច្ច វា ចែល ១០ ១០ ២០១០ ប៉ុស្ស ១៨៤ (១៩៤) ១៣០១ ១៣០១៤ ១៨៦ អង្គ ក្រុម ខេត្ត ប្រជាពលរបស់ ខេត្តក្រុម ខេត្តការប្រជាពលរបស់ ១១១០ ១៣១១៣ សម្រុកការប្រជាពលរបស់

if our examines the well offs of Ciristen docidistic over vil states of the raying and continued of Ciristen docidistic over vil discount for the phenical residences the potential residences to the test of the considering and value such domes to the test of Rebuild Wilders between the considering of the Consistent view of the test of Rebuild Wilders between states and the considering of the Christian view of the cory, of Repair of Residences to the considering and the considering of the considering of the considering of the considering and the considering and the considering and the considering values of the considering of the considering and the considering of the cons

With alternative to second open telepos resultations and alternative second or support the side of the contract of the contrac integrative power Christianity had as any of its arealist with the must burness orbitalound sympathy. Previously we have court table for ्रेपरेको १ हेर्च १ १९६८ । अस्ति के वर्ष के वर्ष के स्थापित है। इस स्थापित के स्थापित के स्थापित के स्थापित है। Backness sidely valencing have most to andholided and social action to the second is the machine main terms of about the distance of the second to be seen as a second of the the for the state of the control of the first of the control of the second of the control of the control of the the is a mary, and the paters and subjective of that or divine beautish. The The traditional of districted be nother defined transcribed transcribed in a complete of the beginning of the complete of the to the color of the colors of the c concequione. Myth, as endaed by the percons incubiosed above to event केंग्न देवदांतराध्यक पहेल बच्चा स्थानिहाँ पात है जो है। है है है के बाद कि के मार्च के पर के मार्च के मार्च के ា គឺសម្រាល់ទី២៣ សា ស្តេចប្រើសមាន ២០៨ - នៅមានមាន មានបន្ថែរនៃ។ ១**មិ ១១៩**១៦ធ្វើ **ថា ១១២៨ខែ១២** ्रकेत हैं। ऐसे वेस्कर कर वेज्ञाने स्वादेशकाने, स्वादेशका है। सामके स्वाद हैं। यह असाव सामान्यका पेड़ के ने से or electrical college. O enter este a data descinar de los electros este a limental de la college de la college which and to felly the collabolity of a medition of lynn most incompany off transier in teros ien inde forch eine heller . Die nigen in der de deutsch in deutsch tide turi guitetervob tili rappi bilipes quantienigeti et tot v mett boll to distance of the extension with the inground of the engineers of the survive of Coll which are diametrically apposed to one sombler. At efolier level, the column of Capital Letter Dispresentacy in the feethod by the Angillatt of Countries with affects and one appare to be an functional and the other the cause courself of e reports of the realities consider to ethored. There would rigner to be tight it and aryricive evide in rapidus, su rillerer now unborrenes sonial rollier jeu de ladind sion there may have in different contracts. A myth bucompet entered of its edor iks v canary so**grafic**al resk fale **be**st jærfallmeð, jölfil skieges var as Whispead passes and because as whelsels is the very of televiber was an open serious રાશિક વિશેષ્ટનો ઉપલ કર્યા <mark>પૂર્વેલ પ્રસ્</mark>વેત પ્રસાવ પ્રાથમ કર્યા વડા દેવના દુવન પ્રોહો કરવાના કર્યો કરે કે <sup>છે ક</sup>ે, કરા કર્યુ นาร รับโดปี รูนได้เดินตอน มาคาสโดสุรที่ ราว เอ กลโดนได้นั้นโด (โ.) หลับหลัดของนั้น du flucion destillados y estacistinada está filición en en politica de laboración de comis

to prove or dispipate the livin to the hypotheses which all the factors with soften and dispipate the control of the hypotheses where seems of the figure is the teach of the control of t

The presupposition of increasing Lognitional Buiclence, then, world see it as require a rather eareful consideration by those who seek to serve the cause of religion today. If we must rely apply myth or licitum, be order to artiful by fictions. This was true of early man, is a live to artive at true and more adquate conseptions of the central bardy bope to artive at true and more adquate conseptions of the including receives to use his intelligence as fully and treely as it is possible to a like reconomic and political factors threstening freedom. There are now too many economic and political factors threstening freedom.

Items are now too many economic and political factors threstening freedom of thought and experimentation for serious minded defenders of religion of thought and experimentation for serious minded defenders of religion to add to them by seeking absolute truth in a dymanic, changing world to add to them by seeking absolute truth in a dymanic, changing world to add to them by seeking absolute truth in a dymanic, changing world to add to them.

A. A.

A misuaderstanding may easily occur at this point, We have argued for the adoption of the Primary Presupposition of increasing Cognies) interest of the Primary Presupposition of increasing Cognies of Standary Presuppositions of Final Resilantian and Proximate Resilantian. The use of suppositions of Final Resilantians efficiency in this conficulton may lead some readers to consider this but another skitchment of pragmatism, definition in the logic of efficiency. Perhaps we can here arrange Presuppositions in the theory of efficiency. Perhaps we can here arrange Presuppositions in the theory of efficiency. Perhaps we can here arrange Presuppositions in the third proper order and conceived thus far, the beiter to consider this exitations.

rect cohemt' the same state state some outlogical presidentation is required to more outlinessed to tredio and hibarasab or radika asu or aldiscoquit saw it anoihicoqquearq isaigol ofer to taval add is bankemer and as gaol or isdi reables amspad oals it in it done as y Meet to stutes off gaintonco excitymuses . , a .t . anchisocquestq reading the first burner are an east theorem and are desired in the control of th andusides A stemizor I to take bus antisaliss Hand to notiteoqquesr satt governes general tentral be organized into two Secondary Presuppositions, astrony that these four basic assumptions, which we propose to call Terthery Protions neld by the thinkers who needlit. We discovered, upon firstien and the s cognitive quest. The cogency of a fact is determined by the bests as a cognitive Facts as indicated many times previously, decome data when organization of that which makes evidence copent, that is intellectually compositing The Logic of Religious Humanism, may be considered in terms of themselves The Logic of Partial Immanence; The Logic of Absolute immanence; and combjer banale cod . The four: the post of Absolute Transconducti ero gelar all at rottel evituate o the Quibraterabae att of esdescrages We began this analysis with an investigation of four contemporary contemporary

Let us re-examine this for a moment to indicate what we mean, it one accepts the view that Rashky must be such as to satisfy fully man's presentably legitimate religious interests, as Morton did in arguing for God as transcendent, then every fact which suggests the justicity of the Extengental Medium, as known and knowshite by radional means, to satisfy this these interests, becomes a datum which apports the segarmentalist with allocations. It contains the satisfy the claims. If, on the other hand, one accepts the view that manner are claims. If, on the other hand, one accepts the view that means the claims.

ৰজানু কৰা কৰা কৰিব চৰকাৰ কৰা এনে বাৰ্তা এনে কিবাৰোধ নাম নাম বাৰ্তা কৰা বাৰ্তা কৰা কৰিব। বাৰ্তা বাৰতা বাৰতা বা আনহাতি কৰিব সংস্কৃতি আৰু জানী কৈবেই জানিব কৈ বিষয়ে বাৰতা বাৰতা বাৰতা বাৰতা বাৰতা কৰিব। বাৰতা বাৰতা কৰা বাৰতা আনহাতি কৰা কৰা কৰিব জানিব সংস্কৃতি জানিব কৰা বাৰতা কৰা বাৰতা কৰা কৰা বাৰতা কৰা বাৰতা বাৰতা বাৰতা বাৰতা বাৰতা ক অন্যানস্পাধিক কৰা বাৰতা জানিব জানিব জানিব বাৰতা কৰা বাৰতা কৰা বাৰতা বাৰতা বাৰতা বাৰতা বাৰতা বাৰতা বাৰতা বাৰতা ক

The proceeding mixion of increasing Cognisians Leavising of a company of a company of a complete of a complete of a complete of a control of a contr

A miseradorration production and the colors of the point. We have even everyord for the adoption of the extension of the point. We have everyone to every a doption of the extension of the exten

(1996年)(1996年)(1997年) 1998年) 1998年 199 ្នេក ខែឆ្នាំ ១០០៩ ៩៤ ខេត្ត ខេត្ត ខេត្ត ខេត្ត ខេត្ត ម៉េនេក និង ខ្លាន រូបគេរាមនេះ ២០៤ ២៩៩ ១៩ គ.គ. ១១៥៣, មុខ a la comina comina al que de cominação da a la campidada de la cominação de la cominação de comina de comina d ें प्राप्त कर किरोबर, भर्तकोक्षरमध्ये हर क्षेत्रको सम्बद्धी है, जनकारकारोधर क्रिकेट हैं ऐसे केंद्रकों, स्वीरी The large of Religious Hayer they receive, and year as a contract of the first of g a tradución a plilación desarro, quel desta general conseculo con escabación en entendad de estad en escar a បានស្រាំ ស្រុកបារត្រៅ រាក់ខែមាន អេណា លេធី ប្រុស្និកសាសែកការ អា ឈ្មោះ ឬរបស់ពេធិតិការដល់ឈើ ខាង ការ៉ាក្នុកិច្ចិ ा । विकास के प्राप्त के विकास का निर्माण के प्राप्त के किए के किए के किए के किए हैं। विकास के के किए के किए के name of the contract of the co . ใช้ รู้ เการาวรับ ได้เรื่อง ลายเพียงยุ ของ ที่เลียกกลุ่ม แต่กำลุดและคา จะและน้ำ การทำละหน้า ของไ and the control of th ar a company of the company of the second second and a company of the company of the company of the company of ា ភាពខ្លា<sup>ក</sup>ារការការក្រៀងស្និ ១០០០ ឆ្នាំ ១៩៧នី ១៩៧និង មេ<mark>ននៅដែលមានដែលមានដែល មែន</mark>នៅ នៃ <sub>រួមបំរើ</sub>នៅ នេះបើ មួយី one the form and all application must be good by their landers commissed but a better ුලු විවිධ වාර්ථාව විවිධ විවිත තම අතර විවිධ විතතිව **ලබා වේ**ස්සිම් සහභුවෙන්න සහ වෙයටුම් සහස්ම්විස<mark>හණු ඉතිම මෙනු එම</mark> THE PROPERTY.

And the second s

at hest then it spublices indicate a which to are a maintain a man and if the condense available are nearly abundant and are a southern a waitable are nearly abundant and are a southern a man and. If the condense available are contracted and was interest as a southern a man and the fullest nearly water and table modern the conditions which in

This means that no long is on the land at the land of color presuppositions, the intellectual entreme and to be although an or exceptions to some form of other. This is not the proposition we leave the prological level and make for a possible at the epistemological tevel. The Primary Presupposition of not retired a way out of the macreptable choice of either anginarism of that ontological presupposition which offers the most fer that and road to man's intellectual quartier God should be selected, and rejected. The question that, is this is this praymatism of the presupposition which proposition and the presupposition of the presupposition which differently and the presupposition of the presupposition which differently and the presupposition of the presupposition which differently and the presupposition of the presupposition

Upon analysis of several "pragmatic" systems, as used in Parical minutes ence we discover that the basic assumptions or ferriary Prescuing and consisted in the claim that man's needs are determinative of relition B this we mean that in default of positive evidence to the committee, where man needed must be assumed to exist. If man needed, or to be were the existence of God as wholly or partially transcendent, and have done to the contrary was lacking, it was considered legitimate to necept the proof seeds as evidence for the existence of God so defined. This pre-appois outological, making certain claims concerning the nature or man, the world and God Furthermore, it was justified by its moral and vellging effects. If Profestants believe God must be personal, both transcerding and immanent, in order to live as they believe they should, thendefault of posicive evidence to the contrary scheller in God so delined was considered justifiable, 66 Using ete same Tertiary Presupposition the Bahaists can calim that their conception of God is also justillable, and presumably. Mayarana Buddhists can do the same. The logic of electric as defined in the Termany Propuggosition of Partial immanence is the logic of efficiency in living, not recessarily in thinking, he feet to were common to say that "Lite is deeper than Logic," The presumos from the places primary emphasis upon efficiency in living as defined by govern within

The Primary Presupposition of moreasing Cognitional Efficience is unit lized here, finds its justification to the effectency of thinding. The question of efficiency in living is deferred antil this has been determined. The difference between pragmetism as the logic of efficiency and this December tion lies at this point: The Presupposition of fecreasing Cognition at Eleciency presupposes that efficiency in living depends, in the rong out approreliable, that is, accurate information concerning the restition name which life depends, and upon the nature of the trach, Where electerry in little is made primary; and reliable knowledge secondary efficience in the resuffers. The so-called "imaginary suvironment" of the sanders pending with ghosts, witches and magical entities, mat have served the insued to needs of the folk who believed in it. But this priestation to flet oud realthes turned their affection away from the actualities upon write foot culdupended. This was true also of the healing god of anthem bly licedon. Bellet in these healing gods may buy, assumed the arrivites of performin immediate situations, and so that extent network the a reede. A the name

This means that added at the foregoing at the level of the body of the problem of presequentians, the intellectual outset, indicate on science dispending and considered outsets. This had not the proposition of a spisyment of the control of the co

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At the same time such private diversed them form the which teached this provention between them form the which today enables despert that told times as long as they did. Values, in the long two depends promote man's knowledge of himself and his. Entshotial Medium. Such knowledge gained will result in the increase of his values the knowledge gained will result in the increase of his values the particular individuals concerned, then of their children are and ants. This is not pragmatism, in the narrower serve of charges, living. It is the intelligent quest for human values viewed in the prediction, as conditioned by more adequate and reliante burned realities.

The Presupposition of Increasing Cognitional Efficiency istant or toward the verification of the congruence of the with the realities they symbolize designate, or denote. As such located at the level of the efficiency of burnan thinking rather immediate practicality. It is a type of "practicality," which pure science, critical philosophy, and reasonable religion. As should become part of the intellectual arsenal of religious thresh would first understand what God is before they ask what values God have for them. The question of divine values is certainly regionate it does not appear that it can be raised until we know what God is

The ask remains to show positively that the use of the Presupposition of Proximate Realization and the methods subsumed under it can bring as closer to reliable knowledge of God. It is evident that the Presupposition of Final or Absolute Realization, demanding as it does both absolute knowledge and complete fulfilment of man's religious interests, has not product the type of reliable knowledge acceptable to modern man. For him took concepts must be verifiable and verified, in so far as this is now possible if he is to find religious values in them. For better or worse, he must have reliable knowledge if he is to find the values which religious it satisfant presumably provide for him.

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The Presupposition of Ingreasing Cognitional Efficiency intros or other toward the resultability and the vertication of the congruence of conscious with the restities they symbolize, designate, or denotes, his send, is a located at the inveloped of the efficiency of burnas thicking mether. I are that our minacipate practicularly. It is a hype of "prestitability," willower a society of a sentent pure science, artifical philosophy, and resociable religions, as succeed to send become party of the intellected assession of religious philosophy would fand where and what Cod is before they ask what religious they have been softenessed. It is not be considered to a second in a factor to a philosophy.

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The application of the Frinary Floring the first the Cognitional Lileiency, discussed in the vinter in the contents of the immanent or partially immanent objective reterms and preferred to those which are wholly or absolutely the contents of the former, whereas it does not with the latter, and far as some verification of specific concepts can be noticed we shall be able to add to our reliable knowledge in this The task of this article, then, is to examine the several captions to determine which are in fact theoretically verificant and which are not.

I

We have assumed that the object of our quest is a roali; in some sense other than the cognitional subject. In ledge wood's language, God has some form of "referential transcenderer", which means that God is in some real sense other than human thinking or human thought. We are not concerned with God as an ideal accepted for its religious value but with no objective referent. Wood's suggestion contains a distinction which we need to consider. It is the distinction between "spistemological" and "ontological" object. The epistemological object is the conceptualization of the ontological object to which the former refers. Our analysis of the foundations of religious knowledge is confined to the epistemological object as such. In this analysis we hope to determine the conditions under which the ontological object may be investigated fruitfully. But such fruitful investigation cannot be undertaken until the problems at the epistemological level have been resolved.

Contemporary Christian theology contains references to God as epistemological object at three levels. An analysis of these three levels should permit us to answer the question before us, namely, precisely which God-concepts are theoretically verifiable.

The first form of epistemological object may be designated the perceptual. The meaning of "perceptual" object depends of course, upon the definition of "perceptual". The perceptive process contains or includes the following elements: (1) The presence in the perceiving organism of receptors, i.e., structures subject to sensory stimulation; (ii) some form of stimulus capable of exciting the various receptors; and (iii) some interpretation of the stimulus. Perception is possible only under conditions which provide for excitation of receptors. Since receptors are located both within the organism and at the surface, the source of stimulation may be either within or without In either case, perception can occur only upon the excitation of some of these receptors.

There may be some question concerning the excitation of receptors by memory images, but this is not a matter of primary

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We have assumed that the object of our quast it a reality in none sense other than the object of our quast it a reality wood's imminated. Ged has some form of "referencial or hadger and "which means that God is in some real nones other than bush the intermed of an explosion of the parametrial of the constant of the property of the sestion of nonestrad rith consequence endeads. Wood's suggestion contains a distinction which we need to consider, In is the distinction a distinction and consider. In is the distinction termed first of successful object, the conjugiest and contracted of the catological object of religious to the conjugit as onlined to the epistomological object to religious from this onelysis as so here to distinct the tracking of an intermediality. But the cutoflogical object may be invertigated traitibility. But such that this the spictamological have been recolved.

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There may be some question concerning the excitation of primary recipies a series of primary

or per and stimplation was the archarion of interactions of the ductless glands upon the saveral receptors. In this case, the excitation is due to some chemical process which can serve as a stimulus in the same manner that light excites the optic nerve. In any event, the necessity of some form of stimulus to excite the receptors appears to be a constant factor in the perceptive process.

From this point of view, we may define a perceptual object. as any object or event capable of exciting receptors. God thou as perceptual object must be such that some of the receptors are capable of being stimulated by this "object" under given conditions. Some theologians define God as precisely such an object. Several years age, A. C. Knudson stated that God may be a perceptual object. Experience of God, however, depended upon the presence within man of certain mental structures which make such perception possible. He identified the experience of God with "the feeling of absolute dependence", with "instance tive faith in the reality of the ideal, a religious a priori 2 Disregarding in this connection the questionable character of the Kantian analysis of mind basic to Knudson's proposal, it should be observed that neither "the feeling of absolute dependence", nor "the instinctive faith in the reality of the ideal", consile tutes an object capable of exciting any receptors of which I have knowledge. As perceptual events, they would appear to be quite indefinite and leave one with little if any specific information concerning God as an objective factor. I once climbed Long's Peak in northern Colorado, and from the top looked down its east face. Looking down some two thousand feet of the perpendicular wall of rock, I felt something akin to Schleiermacher "sense of absolute dependence". But I did not thereby immediately rise to the sense of the absolute otherness of God presumably accompanying this experience. After a while, and under the influence of my religious training, something similar this idea occurred to me. But this was an inference from what was to me a compelling and significant experience rather than a direct or even indirect perception of God. I perceived a vast empty space ending in jumbled rocks at the bottom, and bounded on the near side by sheer walls of rock. From this perception, I "felt" something akin to awe. Also from this experience, 1 may have inferred something about the greatness and majesty of God. "Faith in the reality of the ideal" may be an inference from some or many experiences, some of them undoubtedly perceptual But faith as such is an attitude of the person rather than ar object of perceptual experience.

H. N. Wieman has also insisted that God is a perceptual object. In an early book, he asserted that "either God is an object of sensuous experience, or else he is purely a system of concepts and nothing more". 3 At the same time, he recognised the obvious fact that God is not an object such as we normally

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H. M. Wieman has also inclaved that God is a percopush object. Is an early book, he asceried that "sither Jod is an object of sepanous amperience, or else He is parely a laysteen of concerns and colains more". It the same that he recognised the devices and colains and is not at object and as or normally reality of such nature that he cannot be perceived in terms of our normal perceptual selectivity. So God could only be perceived when we broke through the habitual selectivity and became aware not of any segment of stimuli, but of all. The state which he described would appear to approach that of meaninglessness, since to be sensitive to every stimulus at the same time would apparently mean specific awareness of none. I doubt very much that such an experience could be called perceptual since one of the essential factors in perception is integration of the meaning of a specific experience with preceding experience and a meaningless experience hardly permits this to occur.

Wieman soon became aware of this, and redefined his conception of perceptual event. He then defined it as "a structure of interrelated events some of which must be perceptual events". According to this definition, every event which contains some perceptual events must be called a perceptual event. By the same logic, every event which contains some inferential meanings must also be called an inferential event. Thus the criterion of perceptual event proposed by Wieman lacks precision; The same object may be called either or both perceptual and inferential event or object. And, if one wishes to include other factors normally involved in such experiences, any given object or event may be called "physical", "physiological", or even "social". If such an inclusive definition of perceptual object is accepted, it is doubtful that there are any objects or events which may be called non-perceptual.

In the light of this discussion, perhaps we can clarify more fully the meaning of perceptual object or event. Let us examine two objects or events. The first consists of the vestigial remains found in a human body; the second, that which is called organic evolution. It is evident that the vestigial remains within a human body are each capable, under specific conditions, of stimulating various exteroceptors. We sau, feel or even smell given organs, such as the vermiform appendix. It fulfills the conditions required for perception under the normal meaning of that term. It is a concrete object embedded in the body, subject to sensory experience, and to interpretation as a more or less functional organ.

What about organic evolution? It is by definition an attempt to interpret not only given vestigial remains, but also a large number of perceptual objects and events, some present and some known only through writings, archeological remains, and other types of data. We do not sense organic evolution; we sense objects which when related meaningfully to other experiences leads to the inference that a process of perhaps a million years in duration may be called organic evolution. Organic evolution a is thus an inference drawn from perceptual experiences for the purpose of placing these experiences within a meaningful content. I suggest that the vermiform appendix, on the one hand, and organic evolution on the other, constitute sufficiently different

pervaive, He mest this objection, he shared thet ted ves a reality of such matura that he cannot be perceived in seven of our normal perceptual selectivity. So ded could only be perceived whom we broke through the habitual selectivity and became every mot of any segment of stimmis, but of all, The obscer this has an all, The obscer this has an electrical selection of all, The fine would approach that of most in actual agine would apparently mean apacific averences of newer I doubt tery much that such as emperious could be called perceptual since one of the escential factors in perception is integration of the meaning of a specific experience with preceding experience. And a meaning of a specience hardly permits this greating experience.

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as just described. Among the objects sensed and perceived, there is none which is given the name "God" by any sortous observer. Many are prepared to say that event X refers to God, but not that this is God. This means we must pursue this analysis in the if we are to arrive at a tenable theory of God as apistomological object.

II

The distinction between organic evolution as an inference from observed facts and the specific facts observed suggests a second type of epistemological object which we shall call inferential or heteroscopic. A microscopic object is so small that it cannot be seen by the human eye without instrumental aid, avecifically one which magnifies the minute object to observable proportions. A macroscopic object is, on the other hand, of such size that it can be observed directly by the unaided eyes of man, even though some such objects are so far away that help is required to bring them within range of observation. In both cases, microscopic and macroscopic objects are observable by means of instruments now available. But there are other "objects" which are not observable by any presently known instruments. They are sometimes called "scientific" objects to denote the more ultimate constituents of the microscopic and macroscopic objects.6 I am not certain that they are precisely what I mean by heteroscopic object. Further analysis may reveal the connections between "sclentific" and "heteroscopic" objects.

(We may approach this matter quite readily by noting several God-concepts which have been developed historically. According to Aristotle, God was the Prime Mover who was real but not observable. The percelyable consisted of the world of men and events considered as "hoveables". Such moveables were not considered to be selfaufficient. Every moved presupposed a mover. The final or ultimate Mover was, of course, the Unmoved Mover of the Physics. 7 It is evident that this Unmoved Mover was not a constituent of either the microscopic or macroscopic world since both were in process of movement and change. The Unmoved may be said to have been operationally present within these two worlds inasmuch as he was the ultimate cause of all movement in both. But in either case, whether as Unmoved Mover as such, or as operationally immanent within the moveables. God was not an observable or perceptual object. He was an inference believed to be necessary since Aristotle assumed that every moving object must have been moved by something other than itself. Aristotle ... Unmoved Mover is thus an example of God as heteroscopic object.

C. Lloyd Morgan, in his first series of difford Lectures, stressed the fact of emergence, the appearance of the new or novel. "Emergence" was his name for the process responsible for the appearance of different levels within the Edistantial Medium.

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It is evident that "God as Nisus through whose Activity emergents emerge" is not an observable or perceptual object. What is observable is the phenomenon of levels: matter life and mind. Even life and mind are hardly observable in any pross sense of perception. At the same time, they are in part determinable by instruments available today. They constitute tre perce tual objects to be explained. With these perceptual object before him, Morgan inferred the "existence" of God as Nisus responsible for their emergence. That this Nisus is not abserve able or perceptual would appear to be confirmed by the fact that other students of nature explain the three levels of phenomena in other terms. The Nisus is thus an heteroscopic object, an object of such nature that it is not subject to perception as are microscopic or macroscopic objects. Whereas it is navar observable, its existence is inferred from that which is observable. Thus heteroscopic objects are presumably actual and existent non-perceptual realities whose presence is inferred from an analysis of perceptual data.

From this vantage-point, we may ask whether or not GCd as heteroscopic object is a "scientific" object as defined by Ritches and Broad. They define scientific objects as the ultimate constituents of microscopic and macroscopic objects. Protons and electrons could be so defined when they wrote as such ultimate constituents. If the Existential Medium as a whole may be considered a macroscopic object characterized by the emergence of emergents, then perhaps God as Nisus could be considered a soint tific object. At the same time, it is doubtful that Morgan would consider God a fourth level: Natter, Life, Mind and them God. God was rather that Activity responsible for the emergence of the three extant levels. It would appear preferable, if one is interested in precision of definition, not to extend the meaning of "scientific object" to include what we have designate as heteroscopic.

God, as spistemological object, may be viewed as an heter oscopic object. As such, God could be considered to be real existent, determinative, yet of such dimensions quantitatively

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engles in co. Density of your diophy Lisingaline saling as to this set of the stricts of being of the set of t by any currently known instruments or procedures. As heteroscopic object, God is an inferred reality, an inference based upon and considered necessary by perceived objects or events. If, in some far-future, we are able to transform and perfect our methods and instruments, God as heteroscopic object may become a perceptual object. Before this can occur, however, I predict we shall have to develop a qualitatively new approach to the whole subject. At any rate, we are in a position today where the most we can say is that it may be possible to find evidence to support the claim that God as heteroscopic object exists.

## III

A third type of epistemological object is more difficult to define. In our examination of the God-concepts in the class called "Absolute Transcendence", 9 we noted that the exponents of such concepts asserted that there was no way whereby God could be known by any form of observation or inferred from any such observation. They reasoned in this manner because they believed that God as absolutely transcendent belonged to another order of reality than that of the human or the material. God so defined is both more-than and other-than man and the cosmic process. As an epistemological object, God is discontinuous with other forms of epistemological objects.

Man's "knowledge" of God so defined comes through revelation or what we have called metanoesis. We may have knowledge in the usual sense of the historic figure within whom God presumably incarnated himself; we may have similar knowledge of the documents within which we find information concerning Jesus Christ; and we may have such knowledge concerning the presumed effects of faith in God so defined in the life of the church and of Christian persons. But we must rely upon faith in revelation for both the nature and existence of God as absolutely transcendent.

It is somewhat difficult to find a term which would characterize this type of epistemological object. It may be possible to use "faith object" to designate this category, but this would lead to confusion since object—of—faith may refer to goals of life or to certain documents which contain the theology called by one church at least "The Faith". For what it may be worth. I shall propose another term metascopic, to designate such epistemological objects as refer to objective referents which are other than either perceptual or heteroscopic objects. God as metascopic object would thus be an objective referent whose nature is not continuous with perceptual or heteroscopic objects, and is therefore not subject to the same type of behavioral and implicative verification.

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A third type of apistemological object is move difficult define. In our examination of the God-concepts in the class called "Absolute Transcendence", we noted that the employers of anon concepts asserted that there was no way whereby God coube known by any form of observation or inferred from any such observation. They reaconed in this memor became they believe that God as absolutely stanted by arguscendent belonged to shotler option of restity alan that of the areas or the material. Cod so defined in both norse that call other than and and the count or over the forms of characters of options of the constant of the

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It is somewhat difficult to find a term which would character this type of epistemological object. It may be possible to use "faith object" to designate this category, but this would lead to confusion since object-of-faith may refer to goals of life or to certain documents which contain the theology called by one charact at least "The Faith". For what it may be worth. I shall propose another term, metascopid, to designate and epistem to possect to object which episemological objects as meder to objective referents which are other than either perceptual or interceptic object, dod as mother to object to an object of the continuous with perceptual or intercept object and and in therefore not subject to the same type of behavioral and implicative verification.

There are some similarities between hererostopic and metascopis objects. Both are beyond observation by any currently available instruments of observation and research. We defined the heteroscopic object as one whose dimensions and qualities are such that they cannot be perceived by our normal perceptive processes nor by any extension of them instrumentally. At the same time, heteroscopic objects are continuous with perceptual objects. Metascopic objects on the other hand, are impercible and non-interable from any perception and by definition will be forever so, in other words, there are no theoretical possibilities that they will ever be either perceptual or heteroscopic objects. God as metascopic object is known only as He reveals himself to man. The knowledge-process is from God to man, and not from man to God.

We the have three epistemological objects: the perceptual, the heteroscopic and the metascopic. The problem before us is that of determining which of these several epistemological objects is subject to verification, and to what degree. In an earlier paper we outlined the verificatory process as we define it in this connection. Verification consists in two broadly different operations. The first is clarification, or the analysis of the problem and the determination of the conditions required for its solution. The second is verification proper. Clarification includes at least four steps: (i) the determination of the nature of the problem at hand; and definition of the terms relevant to the understanding of the problem and its possible solution; (iii) discovery and explication of hypotheses and (iv) determination of the conditions which must be fulfilled if a specific hypothesis is to be considered verified.

The second phase of the verificatory process is verification proper. By this we mean the activities or processes incolved in (iv) above. A simple illustration may serve to clarify our meaning. If a safe has been robbed, police normally seek to determine the method of operation involved. Robbers specialize in specific method of opening safes, or otherwise pursuing their trade. The argument then is as followed a given method of operation presumably means that burglar X committed this crume Verification consists in part in examining the scene of the crime to determine what method was used. If it coincides with that nromally employed by some known or may the police can then hunt for him, and gather further evidence required to convict time.

Verification proper consists in two possible forms which may be used together or independently.

The first is behavioural verification which consists in activities, observational in character, to compare the requirements for establishing the hypothesis with the actualities in the relevant stituations. The second, or implicatory verification, not sists in comparint the results of other instances of behavioral verification with the obtained in the present case.

In the case of the safe robbery, part of the verification consists or depends the psychology of habit. A given safe robber develops the habit of robbing saves a given way. Accordingly, we may expect him to continue to use this method the same time, it is doubtful that any other person would develop precisely the same habitual method. These conclusions have resulted from investigations in the area of the psychology of habit, and have implications in police work and also in the philosof religion.

There are nown strainments but the markosiums, as noticed and and accepts disertal Both are headed of harrystantion and test arch. We drived the heartystantion and test arch. We drived the heartystant and qualifies are and that they cannot be processed by our normal perception of and qualifies one has any extrasion of them restrainentally. At the came rime, kniws obscept objects objects are communical with perceptual objects. Metastopic objects, and cannot be definited will be forever so, in other words, there are no theoretical possibilities that they will ever be delicited to be definited by will ever be delicated and the best of the process of the theoretical possibilities that they will ever be delicated and not be delicated ones. The knowledge-process of them words and not from man to God.

We doe, have three appotentional objects, the prophetical color of the metascopie. The problem before the first of desermination which of the several epistemological objects is subject to revisivation, and to a let deserminate the process of a paper we omitteed the verticatory process as we define that degree. It is the accordance of the first atom, Verification consists in two broadly different operations. The first insertion of the problem and the desermination of the condition of the insertion of the according to the selection of the nature of the problem at head definition of the terms relation to the understanding of the problem at head to condition; (iii) discovery and explication of the problem and it problem and it provides the problem and it provides the condition; (iii) discovery and explication of by potheses and (iv) desermination of the conditions which must be fulfilled if a specific by potheses and (iv) desermination of the desermination.

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The necessity or insisting open verifically, or conceptions has been presented in previous papers to So tong as one remains at the level of ontological presuppositions, but re is no escape from either scape usin or dogmatism. Us willing to accept either alternative, we examined the post bility of cinding a teal for ontological presuppositions at the epistemological level. From the analysis there emerged the Final Presupposition of Increasing Cognitional Efficience was adopted on the grounds that (i) it provided a possible means of escaping sceptlesm and dogmatism, and (ii) places religious thinking in a maition where growth in reliable religious knowledge may occur comparable to that in other areas. But the adoption of this presupposition commits one to the adoption of the second y Presupposition of Proximate Realization in preference to that of First Realization. The latter tends to have a stultifying effect upon research, whereathe former has demonstrably added to the efficiency and fruitfulness of human thinking. This means, then, that the test of Increasing Cognitional Efficiency commits us to the task of verifying positively any God-concept we may expect to adopt. With this summary of the argument, we turn to an examination of the possibility of verifying some or all of the epistemological objects considered above

The first of these epistemological objects was the perceptual. Rather than discuss its possible verifiability in a vacuum, we shall analyze Henry Wieman's conception of God as Creative Event as an exemplification of this category. Thought am not convinced that he has made good he case that God as defined is a perceptual object, we shall waive this point and investigate his concept in his own terms.

It is possible with Wieman's conception of God to engage in experimental behavior to determine whether or not the results predictable from the concept are realizable. One may engage with other persons in an attempt to increase his sensitivity to social and other situations; he may integrate his new insights derived this manner with those he previously had; he may then approach anew the world of men and events to determine whether or not they have been transformed as a result of the sharing of insights with others. When he has made these attempts honestly and over a sufficiently long period of time to permit determinable result to occur, he can reach his conclusions on the basis of this form of behavioral verification.

in chapter Three of The Source of Human Good, (1946), maynot give rise to per ceptual experiences such as arc denoted by "blue" or "sharp". At the same time it may result in what Hocking calls "negative mental after-images." By these Hocking means that a given experience may leave one with the general considered that the experience was either satisfactory or unsatisfactory. We may presume that those followed by a positive mental after-image would be considered arealise experiences whereas those which leave negative after-images would not be so considered. I doubt that these experiences could be called "perceptual." They are undoubtedly experiences involving human behavior at some levels, and to that can be considered as forms of behavioral verification. In any case, the experience of God as Creative Event contains as a minimum, (i) some perceptual contains in personality in so far as both factors are present. God as Creative Event constitutes an hype these subject to behavioral investigation.

ାର ମଧ୍ୟ କରଣ ମଧ୍ୟର ଭାଷ ପ୍ରତ୍ୟର ପରି ପିଷ୍ଟ ଓ ଅଧିକ୍ରୀ ବ୍ୟକ୍ତ ହୁଇ ନାମ ଓ ଅଧିକର ହେଉଛି । ସମ୍ବର୍ଜ ଓ ଅଧିକର ହେଉଛି । ବିମ୍ୟୁ କୁଞ୍ଜିୟନ୍ତ କ୍ରିୟ ନିର୍ଦ୍ଦ ହେଉଛି । ଜୁଞ୍ଜିୟ ଅଧିକର ଅଧିକର୍ଷ ଓ ଅଧିକର ଅଧିକର ହୁଇ ଓ ବିଶ୍ର ଅଧିକର ହୁଉଛି । ଅଧିକର ଅଧି and a geologic la vella essa, ha complete a la conferencia de la constituencia de la constitue de la constitue elegienia lant nierie. Levellegigosom, de producte node escipación de la competitación com competito de ් මාස්ත්රිට් Issair?ඔදුටේ සූත්තනෙකුන් විට රෝඩයෙකුදුනෙකුම් මිට්ට්ට් පුරේ විපලුල් සොස grage use to exceed state con a testinate of the fitting almost and no herefore new ansylvesia and dagmatisaa, and 3% places veligions buanding liew perfetor where antina a ratif de mideraquia exiden vera agheletora acigeras aldeller el demorg s is the mandagage regions and astronomical adjudentian the same and anti-doperate the armond y Fresopposition of Arguitants Rositantian in protestar a to that or Fire es remained photomerant consequerations grangitations a covered of clienter resided and the continue that A a summer in resultiffications you profit to be to be builds vide vectors and remand add reductive. This means, then the oner of mareasing Cognitional Mattures of commiss as to the took of verifying positively and God-enducing we had expect to adopt. With this sungmery of the argument, we many to an examination of the od i ovrablenos apadido kon<mark>goloroste</mark>lga erá la Usaco amos grávitase do válidissos

The first of these epistemological objects was the perceptual. Astronomical discrete for the confidence of the confidence of the partition of the vertile of the confidence of

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Turning now to the next type of epistemological object, we may select the late Shailer Mathews' view of God as personality-producing and personally-responsive factor in the cosmos as a low level heteroscopic object. By low level heteroscopic object we mean one with limited extensionality, i.e., its coverage is quite limited in terms of the total Existential Medium. Wieman limits the extension of his comprimarily to this planet and its human population. Mathews extends the meaning of his concept to include all that Wieman means by the Creative Event as well as the total evolutionary process and those phases of the Existential Medium more or less directly contributory to it. This increase in extensionality places Mathews' God concept within the class of heteroscopic objects. At the same time, his view in the heteroscop object is much less inclusive than is true of views such as C. Liova Morgan's.

It is obvious that God as personality-producing and personality-nurturing factor is subject to behavioral and implicatory verification. There are large bodies of solid data and numerous verified theories to support the hypothesis that human personality emerged and was nurtured to its present stage by various vectors involved in the Existential Medium. Among them may be listed the theories concerning to origin and formation of the earth; the emergence of life and the theory of organic evolution; and the various theories concerning the nature and development of personality. All of these may be cited as implicative support for Mathews devolution. Thus God as heteroscopic object at this level is subject theoretically, to be and implicative verification.

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object is emplified in various recently formulated God-concepts. The late Jan. Smuts used the term "holism" to designate the basic characteristic of the Existent Medium as a whole. He defined holism as "a process of creative synthesis the resulting wholes (being) not static but dynamic, evolutionary, creative, "13 This creative process functioned at all known and presumably knowable levels of the mic process. The conditions required for the verification of this hypothesis are natural processes. As such, they are presumably subject to behavioral and must verification. If the evidence available supports this view, then Smut's hypothesis must be given serious consideration along with other similar views concerning the basic structure of reality which we may call God. If the evidence does not, then this attempted interpretation must be discarded and further hypotheses developed and investigated. Whether or not be proved his point is not before us now. What important is that he presented an hypothesis whose truth or falsity can be determined by behavioral and implicative methods of verification or disproof

િલ્લા કે માર્ગિક કે જેમાં લાક કે માર્ચિક કે માર્ચિક કે માર્ચા કે માર્ચિક કે માર્ચિક કે માર્ચિક માર્ચિક કે કે ક તુકાર કે માર્ચિક કે માર્ચિક માર્ચિક કે તે તુકાર માર્ચિક માર્ચિક માર્ચિક કે માર્ચિક માર્ચિક માર્ચિક માર્ચિક માર્ચિક તુકાર કેમ્પ્રિચિક કે માર્ચિક કે માર્ચિક કે જેવા માહેલા તે તુકાર માર્ચિક માર્ચિક માર્ચિક માર્ચિક માર્ચિક માર્ચિક an androne in safe a Bentalija in der de een anglanteer, et hertelen like in deer a Word it attackerbbare. Die jedi. Arang ili me iber besama angu din tertakan kebahan ikada kemanan pendengan kebilik ្រុំស៊ីស្តសទី៖ For Believe Brangeton Bolivious បាន ប្រណាល់ស៊ី ការ៉ា សារស នៅពេលនេះ ទី១០១៦ ស៊ី siese Wiemsch das hilliged a schiedogéech chimas san itanistem is de 1990 de neutron en els act on o religious consecuent the languivant have are believed in error at those bod Soder or product and en north an indiginal dien if the natural flavor in the companion of the contract that the contract in the contract the contract that the contract the contract that the contr grand is begreen of grassspeed to business desides absolve andre more grands sid net brouggis de jeer of mortes. God as Oreanies December the city seasing and as both as both inolasiliara v yrota digazi

ី ខេត្តបំនេះ នោះ ប្រសាសនា បានសម្រេច **ស្តែការបានស្តែ ដែលជានានស្តែការ ខេត្តបាន** បានសម្រេច នេះ នេះ នេះ ប្រសាស និង បាន Shoiler Mathews) they be God do be resembliful and exid particol of the contract to inares in the resines are a low lavel betweeneded chiralia. Thy rot trick there are object we are a somewhat hanked expendencing by, him, it is not sugger to gain the limiter. ir berens rīdine tral Britateatiat Wellera, - Wicasea Burits üte erices an of trans or primerily to this planet and he housely population, idealsons exceed the revenue of governs there we have the without our part of answer mannel the clocked and the come with to al confidencia promesa and those phoses of the Extendible Medica more or is a directly contributory to the Infledimensus it makenship please which has a contributed to the රුදාගලයේ හැරිවර්ග 100 දෙවිලාවේ ස්විත ප්රදේශය විසුදුවෙන්න වෙන්න මෙන්න මෙන්න වෙන්න වෙන්න වෙන්න වෙන වෙන්වෙන්වෙන් ្សាល ហើកស្ត្រីបែបរាជាមាន **ខែ «**ភេទ។ **ដ**ែលសម់វាសមាមណ៍លរៀមប្រវេញបែលនៅ ខែមេឡាចីច លួយមេចាមមាស់ ១៧៦

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The next level of expanding inclusiveness of God as softeroscopic epartencity of object is emplified by various recently formulated God-contepts. The left tab C. Bards used for ferm "hollsm" to designate the basic whesterfed of the Berstler Medium as a whole, the defined boilsmass as the process of greather sputhents, are resulting wholes (helog) not static but dynamic, evolutionary, creative, <sup>113</sup> This erefiles processiqued at all loows and presunably inovable levely of the cor mis prodess. The nancialons required for the vertiliablen of this hypothesis are all wathral presentify. As such, they are presumably subject to belowfull and lughture verkiication. If the evidence available supports this view, than than the hypothesis must be given serious considerallor, along with other rimilar views conserving the bagis elrabella of wealthy which we may util Cari . Hele evidente does uplo that t cyclore à apasitace pi radiaut bus bebrauelt da lachr mollaige cand beiggraphe eldo වේ සම්පතිත්ව වැන්න සහ කරන්නේ විශාල සම් වෙන්නේ සහ වන්නේ පත්තර හෝ වෙන්ව වැන්වීමට සහ පත්තුල්වියන්වාය ම වෙ er wal bedar te estate? To riber and with a disertion you be being an ergo of a basing engage ne sad by behaveral and landivaries are the colors of the ball of the base are

Enstenitel Medium includes what Wieman describ-s as the Greative Event, pri-This complete is every series Hollstin include on which is the little and and

with other forms of contemporary thinking, it is a conception of God which brings religious thought into creative congruence This then is a third level of extensionality which includes the two preceding. And als est procedual encist level, and, by Mathews at the notio cosmic levels,

of the Existential Medium. presumably, in the farthest reaches of the microscopic and macroscopic phases and its inhabitants came into existence and continue to change and is saidstail at Event at one level, in the creative and differentiative process whereby the earth the dependable Factor or the Dynamic Determinant operative in the Creative God is "The Determiner of Destiny," in Prattle interesting language, God is thus porary philosophies of religion, Basic to most of them is the conviction that There are man formulations of this approach to the God-concept in contem-

the elements which together comprise the new emergent or whole, supposed some elements of disintegration or loss of individuality on the part of or underemphasized, Hartshorne, noted that every form of reconstitution prequestion, 14 But the destructive phase of creative activity is usually overlooked This is so obvious that it should have been noted and accepted without Hartshorne that every type of creativity included both differentiation and inteis differentiative as well as integrative. It was noted some years ago by Hugh Perhaps a moment's consideration should be given to the suggestion that God

be defined in differentiative as well as integrative terms, many. This means that God as Dynamic Determinant at all levels in reality must ficant that the symbol of Christianity is a Cross, reminiscent that one died for that which provides in some measure for loss or privation. It is quite signicompensations, but it must be recognized that they are "compensations" namely which are exacted from all who "serve" mankind. It may be true that there are cerning all who take seriously their social responsibilties. There are tools that "He must increase, but I must decrease," (John 3:30) may be said con demands upon others. The words attributed to John the Bapitst concerning Jesus table matter, and so the process continues. Even personality growth makes its This means that eattle die to provide meat; plants die to provide vege Human life depends upon a constant supply of food, But food is, in the main,

religious living. is taken seriously, such conceptions of God may become solid foundations for to be more than an hypothesis or guess, And to the extent that this responsibilly responsibility for engaging in the verificatory activity indicated if his view is philosopher or religion who accepts one of these views must accept with it the verification. The conditions for such proof or disproof are here, and every the case, concepts such as these are subject to behavioral and implicative jective referent in the Enistential Medium in whole or in part, Since this is These several definitions of God as beteroscopic object all have their ob-

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Existential Medium, Accordingly, the methods appropriate to the investigation God as matascopic object is not continuous with the rest of the or heteroscopic, tentqeoreq and they are objects at a different level of reality than perceptual sects are not subject to verification by any established methods of verification confermorary God-concepts was the metascopic, We noted that metascopic ob-The third type of epistemological object which emerged from the analysis of

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Figure to the end in the figure of this represent to the following the configure of a configuration of religion. As also access to the resting as the configuration that the Configuration of the Conf

Perimpe a mord-unis consideration should be given to the suggestion first for is differentiative as well as integrative. It was noted some years and by lings Mertabound that every type of creativity moluded both differentiation and help gradion. If is so covious time is should have been both differentiation and help education. If it is destructive place of creative criticity is usual socyulative place of creative criticity is usual overlable or modernaphesized. Its fartabound motorialistics or modernaphesized, its testing the part of individuality on the part of expensive which together comprise the new emergent or whole.

Heman is a dependence of the constant supply of food. But food is, he is a congaction or gardin. The means which die to provide meet; plants the loperation of able matter, and so the provise accutances. It comparately, provide matter is a constant of the lapids of the

These several definitions of God as heteroscopic object all have their objective geforant in the limistential Medium in whole or in part. Since this is the case, condens such as these are subject to behavioral and hapilective verification. The conditions for such proof or disprecient here, and every philosopher or religion who accepts one of these views must absence with it the, responsibility for engaging in the verificatory activity indicated if his view is so be more that an hypothesis or guess. And to the entent that this responsibility acts services for extent that this responsibility religions in the categories of the may become solid foundations for religions in the constant and the services for entent that the constant of the responsibility and the interest and constant and constant and constant and constant and the services of the constant and activity.

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of the Existential Medium do not apply to God. Perhaps we should restore this by saying that no possible carification is possible under the condition error illed by the exponents of Ausolute Transcendence They will admit the use of the claring atory phase of vertication but deny the possibility of positive be havioral or implicative virilication. At the same time, some of them sough to avoid remaining at the level of pure assertion or attirmation, and engaged in negative behavioral and implicatory verification. Niebohr has noted that the evils of the world supported his view that God must be other-than the world at men and events. If man's religious needs must be finally and fully said of as the exponents of the Secondary Presupposition of Final Realization assert the all the evidence cited by Niebuhr must be accepted as verifying his conception of God. If, on the other hand, the oltological presupposition basic to his void is rejected, as we found it necessary to do when tested by the Primary Presupposition of increasing Cognitional Efficiency, then his evidence may be all d as substantiating the view that God is both differentiative and creative. The evils may be evidence of the differentiative phase of God's work. Others who belong to Niebuhr's general group, such as Karl Barth, reject even Niebuhr's tentative efforts at verification. They insist that God is wholly metascopic and thus ultimately beyond all verification or disproof. God must be accepted on faith; belief in God is a matter of will rather than rationality. It is purely a matter of saying "Yes" to the revelation or confrontation of God. This sarely means that God as metascopic object is not subject to verificatory methods. To this extent, then, the late Douglass Clyde Macintosh was correct when he spoke of such theology as "reactionary irrationalism, "15

#### VII

The theoretical verifiability or non-verifiability of perceptual, beteroscopic and metascopic objects would appear to be relatively clear. The first two ere subject to verificatory investigation; the third is not. But the assue is not so clear-cut when one considers the God-concepts presented in the class known --Partial Immanence. According to their general philosophical positions, they would consider God as epistemological object to be heteroscopic. Sowne all the that the distinction between the natural and the supernatural was no longer too. able. The question, for him, had moved from the ontological to the custal land His primary distinction was between primary and secondary causation. 16 W M. Harton appreached the metascopic level when he asserted that God most be conceived of as "surveying and controlling the cosmic process from a point of restlying above and beyond it, "17 At the same time, he recognized the direction in which his thought was moving, and sought to return to the heteroscopic leads by insisting that there was, by inference, an cuvironment beyond the cosmic whose activities were responsible for the changes which occurred here. 15 January far as Bowne and Horton may be considered representatives of the general roll, tion of Partial Immanence, God as epistemological object must be classed as heteroscopic for this school of thought,

At the same time, there appears to be an element of radical dualism of thinking of some, it not all, of these theologicans and philosophers of religion.

The following rather lengthy quotation from Bowne will indicate this trend:

ा ुर्दाहरू का कर करेबे केन प्रवृक्षक शाक्षि, ए जिल्लीक का प्रकृतिक हाली क्षेत्र प्रधान केलकी का प्रवृद्ध करिया ्रहरू (केन्द्र) के पितृत्व प्रमान का कर्म के बीज़ी के दावू के अमेर्जिमोर्ग । यह प्रतिकार के किना का कार्य प्रमा and the finished think is the second of the second terms of the finished the contraction and contracting the second bbs\_ctar the story one, ... givernouskileto but derrikas parething of positive i bardoret un angistettetturikaanea. At the sking jane enter of the of seleng s designe bas sacisserville vo voltrasse, erea lo le de ell es gain, amun bares vi in negative believoord and implicatory verblication. Hisbobr bastroful this esits of the societies appointed his view thet God most be otherwher the world ward if rden and acers, . It income notificous needs meastabe that he delive talkable d as the exposurate of the Scrobberg Pecennosition of Final Restition even all the evidence titled by Wiebehr when be accepted to verifying his contra or God, It, on the other hand, the bloological presupposition tages to be reis rejudied, as we fruid it beressir eo do when tested by the Brimas i Brisuppublica of have elegit ophtical Bilickepry, that in a large and every as substanting the view that God is both differentiative and evantive. The evils may be evidence of the differentiative phase of Godfs work. Others all belong to Niebuby's general group, such as Karl Berth, reject erua Meburr tentadive efforce at verification. They firsted that Cod by wholly metadecyle in thus ultimately beyond all verification or dispreasi. God must be exercise to Caite; beitef in Cod is a matter of will rather than railcoaling. In surprotes manter of soying "Yes" to the reveletion or configuration of God - To be ever means that Cod as metascopic object in not subject to verificarury matheric To tive extent, then, the late Bougions Clyde Magimesh was correct, wher he spoke of surh then ogy as "resunionary traditomalism, wit

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The theoretical verifiability or non-serificiality of nervegare, bush to and anciascopiu objects would appear to be reletively clear. The tire that we subject to verification of torestigation; the third is not. But the leve is not a clearwood when one coueldera the Cindesconcepts presented in the cluss kickur Partial Immunement, According to their general philosophical positions than would consider God as epistemological object to be helecoscopic. Bowas acc that the distinction between the national and the supervisional was no longur able. The questions for bim, had moved from the omplogical to find anguelish He primary distinction was between primary and secondary causalies. He M. Harton apprenthed the metakcopic level when he ekkerted that God micel rondelyed of as "scryeping and goneralling the ecemic process from a pein a reatlying above and herond in <sup>all</sup> the same inner in ecognized the class of in which his thought was mornig; and so ight to rapid to the batteroscope. Here by insinting that there was, by injerence, an cavironment beyond the composiwhose autivities were responsible for the changes which occurred here. A far as Bowne and Horton may be considered representatives of the general part tion of Partial immammes, God as enstrancingies object mast be classified -heteroscopie for this school of threght.

At the same time, there appears to be in clower of vacion distinct in this the same of vacion distinct in the third there the logicant and philosopers of religion The tullewing rather tanging quetation trom Bowns will induste the evalua-

- that rate a place of the physical elements; and no relieu on the standard property of the physical elements; and no relieu on the standard physical causation consists in producing new movements and groups are the ericus groupings of the elements. Antecedent movements and groups are the ericus Hence thought, which is not a physical movement or grouping, lies negative physical causation."
- the self or soul, which cannot be identified with the physical elements which is the abiding subject of thought and feeling? Again, no. Capital facts and the most cogent kind of reasoning unite in enforcing this answer. However, mysterious and inscrutable the physical elements may be, the mental like cannot be viewed as a resultant of their inter--action. It is, rather demonstrably impossible without the one and abiding self."

This question and answer procedure was continued much farther. The two questions and answers cited indicate the argument as he presented it in his book on metaphysics. He believed there was an absolute incommensurability between the physical, including the organic, and the mental, the mind or self-At the sametime, he sought to avoid this by denying that such "incommensuarb) ity" meant a radical dualism. It was rather a method of approach. If one begun with thephysical, he could never hope to arrive at the mental as a consequence, However, if he began with the mental, it was possible to arrive at the physical The distinction between the mentaland the physical was then asymmetric rather than completely discontinuous. One may begin with the mental and find some continuity with the physical in that the categories of the former may include the latter. He could not begin with the physical, and using its categories as primary find place within them for the mental. Despite the seeming dependence upon the metascopic, it appears that the God-congept of the Partial Immanentalists be longs at the levelof heteroscopic objects. As such, it is subject to behavioral and implicative verification. The difficulty with their present verificatory methods, lies in the excessive cognitive weight they attribute to man's mental Despite the present inadequacy of their methods, there are no a priors reasons why the hypotheses presented in Partial Immanence may not be investigated fruitfully by more adequate verificatory methods,

These types of epistemological objects are now before as. The first two perceptual and heteroscopic, are definitely subject to behavioral and implicative verification. The third, the metascopic, is not subject to such yer fication or disproof. In terms of the Primry Presupposition of Increasing Cognitional Efficiency, common-sense demands that we adopt assumptions and procedures which offer increase in realiable knowledge rather than those which tend to stultify thinking. This means that the perceptual and heteroscopic levels are preferable to the metascopic. It would appear to represent a sien backward to rely mon assertion when verification is possible, unless one one considers truth unimportant in religious living, With Santayana, he will then assert that religion is poetic in nature. "Religion remains as imaginative achievement, a symbolic representation of moral reality which may have a most important function in vitalizing the mind and in transmitting, by way of parablethe lessons of experience. But it becomes at the same time a continuous intidental decipion; and this deception, in proportion as it is strenuously denied to such can work indefinite harm in the world and in the conscience, 1120 Santayana would consider God to be an imaginary object whose sole justification was itThe second of the second of th

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and the first state of the forest form the constance was a personage growers one conference and the constance of the constanc uit af this america ed ee memagas edd etselând beild browene bad emalweeg book on rutaphastra. We believed there was an absolute recommon orabilist netween the physical, including for organic, and the remark, and the netween As the same time, by an gold to brown at the property and gridges and general property. styll memm a radi set double m. A vos sorber a method of approus by the este best प्रमाणिक स्थान के ताल में हैं हैं हैं हैं है है जो कार्य के उन्हों का अपने कि कार्य हैं है है है है है है कि अ However, if he begon will like nisolat, it was pensible to as live at the phytical. The distinction between the inequality of the physical was also week the property of reas bolic and introduction and dilly algorithms. On the contraction of the companion and the ි පවත්වන වේ පතා කවතුන්වේ මස්ධ වි**ය**ිස්ස් වෙ<mark>න</mark>ුපත්ව වෙන්න වෙන්න වේ. විසරේ සිදුවිටු වන්නි කීම්මින් දේවාන්මේන්නුවන lations. The novid sot begin with the physical, and categoria caresories are given ting place while them for the manul. Despite the elevators depoint to be given to ed and varianted Increase and be agained bold and toda acceptants . Manual starc torge at the levelot becorrected objects, "As sivily a in achieve to both a foregree ond implicative wireliant.on. The difficulty with their present of the contraction methodes lies to the excessive regainive weight they afambate to mouth over Despite the present inadequary of their methods, there are no a priors reason. why the hypotheses presented in Partial humanence may not he decessigated fruitfully by mose adequate verificatory methods.

These types of epletemological objects are now before us. I de fit is equ perceptual and heteroropin, are dofficiely subject to behaviors and implicative verification. The third, the measurppic, is not seiner to each verification Modion of disprecial distants of the Primary Presupposition of harmstag Cognitional Efficteouy, common-sense demands that we adopt use unpilors and procedures which offer tot reason in realiable knowledge valber throughout which send to statisty thinking. This means that the perceptual and here assopts days a mestadus es sandes phon 4. erels are preferable to the breasenpile nachrazed to reip upun assertion when ver filmstant is pos-this, culess, of the one considers crub actaportent to religious living. With Seconcess he will then ossent that rolligion is poetic to author. "Religion remains et magaret et achierement, e symbolic reprocentation of morel resify; which sure been a more imposset lirection in vitalions the coint and out in thousasting, by way of gasablen and skeep of real country of the common at the sound first a northogonal side. densel demiglion and this don epiton, in promotion as it is service all the e vela cent work vede Krise namn; in the vovid and in the constitution of Eastoner: sandd naredder God to be se imegalair, objett obtoch i ar jieti'i narws wed i'r

praginal. Take It dramet my some or the basic sale of the coscopic managed to be an object, perceptual or believes per managed the results would be harmful to the believes. Whereas Santayana dues not sider God to be a metascopic object, his attitude toward verification would much the same as those who do. In neither case does verification sprease portant or significant.

be feasible to treat it as poetry or "imaginative achievement." There is reality to life which makes necessary the discovery of the actual for its tenance and maintenance. Reliance upon metascopic objects would appear be unwise, tosay the least. If God matters, that is, if God's existence of character makes a difference, then the conceptions of God which we accept our religious living should be those whose truth has been investigated as full and critically as possible. Imagination may point the way to truitful investigation. It is no substitute for hard work at the verificatory problem.

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If religion is one of the serious concerns of life, than in does not appear a be feasible to arcet it as posity or "imaginative authorament," There is a reality to life which makes necessary the discovery of the output for an remance and manuteneuse. Religious upon metascopic objects would appear to be unvise, tosay the least. If God matters, that is, if God", existenc or character makes a difference, then the conceptions of God which we among our religious living should be those whose truth has been invenigated as all and critically as possible. Imagination may point the way to "relificious gentles."

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The inst issue of The Iliif Review which was problem to all sists and review of my work in The Ilifi School of Theory, during the past twenty-five years, offers me the opportunity to glance been at the problems which have been of primary interest to me. The invitation of the editor, Dr. Harvey H. Pottholis adds incentive to opportunity.

I.

Three subjects have had the major part of my attention. The firstless the tacory of the nature of religion. I had been taught many theories during my rather lengthy period of graduate study, and had read many more. In actual fact, the question as such never rose to the level of the problematic at any point prior to my election to the chair of Christian Theology in 1929. As I began to prepare my courses, a question emerged which should have come to attention long before: On what grounds can I justify the adoption of any one or more of the many definitions in use? Most of them were either interesting or appealing, but neither "interest" nor "appeal" appeared to me to be adequate grounds for acceptance of one and rejection of others. There was the question of fact which had eventually to be faced: What has been the nature of religion throughout the many centuries during which manking has been religious, or what has been acknowledged to be religious?

These questions led me into many areas of research beginning with an analysis of the problem of possible verification of definitions. Dr. Charles S. Milligan, in his presentation of my definition of religion in the last issue of this journal, has sketched the direction and conclusions of my work in this area. Let me say that he has understood very clearly precisely the problem which I faced, my approach to it, and the method and data employed. I can think of no finer statement of the position than he has presented. Furthermore, he has himself engaged in research in the same area. The results were published in The Iliff Review under the title: "Navaho Religion--Values Sought and Values Received."

To those who are fortunate enough to have copies of those two issues, let me recommend the rereading of these two articles. They will indicate his research capabilities and also provide additional support to the theory of religion presented. His analysis of my position combined penetrating understanding and sympathetic interest. It is not often that this combination is used in the evaluation of another man's work.

Dr. Henry Nelson Wieman's article covers the same general problem, namely, the analysis of religion and its specific application. He has selected one "non-manipulable" and subjected it to clear and precise analysis.

<sup>\*</sup> The Iliff Review, Vol. XI, no. 2, Spring, 1954

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infile I cannot accept the toggestion that Orer tive interperate is in some and the subject of an economical state and the investigation discrements and the investigation of the serving investment of the share may be proceeded or realistes which can be controlled, but which should be treated as though they neve and controlleds. In abler words, he is anying that the chieffer words, he is anying that the chieffer words, he is anying that the chieffer words, he is anying the conjugation with the conjective of the mon-manipulable not only whit we cannot not the conjection what we should not sention that the processes, such as dreative internation, and then controlled that controlled that controlled that continue to the internation of the transfer and the consideration and the last that the transfer the consideration and and the consideration and the last the transfer that the consideration and the it is consideration to the transfer that the consideration and the it is consideration to the transfer that the consideration and the it is consideration.

the scale course fluor star increase the scale of the series of problems. Dr. Harvey B. Fotthoff, editor of the Hill howing and professor of Christian Theology of the ficulty of The Illim School of Theology, has presented them in clear and precise fashion. His task was quite difficult in that he had to puther the materials he used from a number of magazine articles published over a period of more than twelve years. As indicated in his article, the primary problem in the reinterpretative phase of religion centers in the God-concept. This problem has a deceptively simple appearance. But when one begins to formulate hypotheses concerning the nature of God, he becomes aware of the fact that he faces a bewildering array of data all presented by various thinkers as relevant. If he ponders these facts long enough, he will discover that they cannot be organized into a self-consistent corpus. Some of them appear relevant if the concept Deity (which I use when discussing the category to which all God-concepts belong) denotes or designates what is of use and or enjoyment to human beings, or the sources of both, but do not appear relevant when one considers Deity to decione the of denote the Dynamic determining Factor operative at all known levels of the Existential Medium.

When one approaches the selection of his category for Deity he soon becomes aware of the fact that categories cannot be vindicated directly. By direct vindication I mean gathering or presenting facts to prove something true or Talse. But so long as Deity is X, that is, undefined, there are no data. A fact becomes a datum only when integrated within some hypothesis. If one does not know whether X refers to the source of human gode or to the Dynamic Determinant, he cannot honestly gather data He does not know what constitutes evidence for or against any proposition he might formulate. It thus appeared to me that one must accept a given category in terms of postulation, i.e., acceptance with un attempt to prove, or dogmatism, i.e., acceptance interms of assertion rether than proof. It then occurred to se that what cannot be proved directly me, be vindicated indirectly. From this the path to the method of "Deduction from Previously Established Concepts" was relatively single, as was pointed out by Mr. Potthoff. One first establishes his definition of religion, and the process followed here is outlined very well in Mr. Millian's article mentioned above. When the evidence indicated that religion is a complex form of individual and group behavior where-by individuals and groups are preserted intellectually and emotionally to find value in situations destructive or disruptive of one's goals and interests by means of a reinterpretation of the Existential Medium in whole or in part, as well as by means of overt behaviors or techniques, the basis for the determination of the category for Deity was available. Diety is precisely that in one's Existential Medium in whose terms such threat or potential destruction can be parried or integrated into a new pattern of life. Then conceptualized, God is the Dependable Factor of crative at some or all levels of the Existential Medium whose presence makes possible the new life, the revised situation, the emergent valuesystem. As described so well by Mr. Potthoffand reviewed so

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or for erol gropouso and le solventas the seconomic, a esc made er three established and the tred and to exemple those of your a reserve around the distinction to see by the existence has sold and ్రాల్లో ఆక చేకున్ని అంద్రుకా పర్ అత్యాత చేరం చేశాణంల అభించల లో ఉంది. మందికాలు అందు ఆయో on Noivy in Ny that is, addainach, where our ou division of the becours a duboc daily which have problem willish come typestroning. on assert to not up add of expire I wedspin wont som send and if ur io the Lynkanio beterninant, for chance honceful governs to de dece not andw wond upparties evidence for a decreas one proposition he might formulate. It thus appeared to me that one must accept a given caregory in terms of posteletions i.e., socertance with me attempt to prove, or dojustion, i.e., socieptence interms of assertion nother than proof. It then concrete to directly. From this the seth to the method of "Technica from from from freelously between the set was relatively sin less was well tively sin less was well to be the set was relatively sin less to was pointed out by Hr. Potthois. One first establishes his desina ition or religion, and the process foliosed eart is cutifized very well in are dilitigan's exclude mentioned chove. Thus the evironce indicated that religion as a neighbor term of inclyideal and brond benevior where-by individuals and groups are propered hatellecousily and emotionally to find value in thuntions decarnotive or disruptive of one a soals and intercess of a car of a reinterpresention on the Existential Medium in white or in out prospinged to excivened trave to seeds of as ilse as firm the one died to byrogette out to nelimenters eli mot alast railable. Diety is proceed, that in one's lwi working mading in whose certs auch laveet or secondal distruction the bu sarried of ithe model in his passers of the Mar comosypretizat, had is the besendable Jacob . orditos wi asult se or dispersion actions are the training of the contract of the contract of the page of the contract of the contrac alola bhe new lure, ala teriret diazotem, the unimpart bushes Now bond liver instructions in the case of the test as a larger defection in the second section of the second section of the second section and the second section and the second section of the second section of the second section is close in situations.

The mext stop in the analysis of the problem o. God, namely the organization of the data prescribed by the category for the defined as usta-determinant, had long been in the foreiront of my attention. In fact, this is the place where my thinking began shortly after the problem of the definition of religion caerged. I delivered a series of lectures to the annual gathering of the Congregational clergy of Nebraska in 1950. The pur. port of these lectures was that of unearthing the basic assumptions which controlled the logicused to vindicate the systems discussed. Perhags this excerpt from the second lecture will set the problem. "Empirical theologians in America may be olvided into three distinct groups. These groups may be design nated as (i) Theists, (ii) Ecclesiastical Humanists, and (iii) Absolute Immanentalists. They agree that theology must be become upon experience, but differ radically with reference to the meanings to be given to the major concepts in the field. While many reasons may be suggested to account for these differences in meaning, the fundamental reason is perhaps the initial acsumptions with which each theologian bugins. In-volved in every theology is a logicalmethod, and basic to every logical method are assumptions, more or lass consciously held, which determine the types of argument which give rise to the conviction that truth has been reached. These basic assumptions are the witersheds that determine the direction in which the theological stream shall flow. It is to these basic assumptions that we first direct our thought"

As Mr. Potthoif indicated in his review of the development which occurred since 1.30, these "basic assumptions" have grown into levels of presuppositions, three of which have been subsected to rather extensive research. A rereading of his article will indicate the complesity involved in attempting to investigate critically the beliefs which we hold concerning God as conceptual object. In 1930, I used Occam's presupposition that explanatory principles should not be multiplied unnecessarily as a test of basic assumptions. It was some time later that I discovered that Occam's resor was itself an ontological assumption, and could not be used to test other ontological presuppositions and assumptions. This led to the development, about 1.40, of an epistemological presupposition, The Presupposition of Increasing Compitional military, in whose terms it appears possible to break out of the circle of ontological presuppositions. Ontil it was possible to do this, either stopticion or dogmatism appeared tobe the only outcome of the investigation.

Even after the research had been completed, tentatively, at the categorical and the conceptual level, there appeared still more work to be done. When one has conceptualized God, he has made possible a basis for productive relationships with God. At the same time, it became evident that no religious

ార్కట్టి స్ట్రాల్స్ కాడ్ కాట్లు కాట్లు కాట్లో చేసిన సమీప స్ట్రాల్లో అంటే అడ్డాన్ని సమీప చేశాలు. చేసిన ្នានក្រាស់ ក្រុងស្រួមស្រួយ មករាជា ក្នុង ក្រែងបានសមានក្រាស់ ខណៈ ២ ភាគម និងសំខេងក្រែងប្រើក្រោយក្រោះ អូវមិន nd there in a the middle of the load load, been in the city of the sy ctronitions, the figure this is the professors of minimum to in hillight or to belatering out to release and radic given were spaces in the set to detect the contract of box wiles in es adii lista pa niepudot un gymeto lenniasyshybol e i lib yma yniana atsystodd gyffathann in anglys ser acygbeth eadd lo amp thems which controlled the injurest to visibilization folds and into logico del laboro sulli apri agricone efile e celebra i dicinocali the period of the profession of some picture the indicate the continues ការដែល មានជាស្ថិត និងសម្រេច ស្រាយ ស្រាយ ស្រាយ ស្រាយ ស្រាយ ស្រាយ ស្រាយ និងសម្រេច ស្រាយ និងសម្រេច ស្រាយ និងសម្រេច Ta) par control postore as a section (it) as the following (it) as the following (it) as the following (it) as the following it is the following in the followi Abrolade Imennembelis be. They egree thet the second of the constant The color of congression within giffsuling and lib day, sonotists are not exist finite shall and all adjusted actions and of newly ad of again AFFIGURES SOR DE SU $_{
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colleague un un socou varmou aneblention; inc o trou de e chuponion in a social situtation, in another the friend may now come a surpson who removes a diseased organ ( In each of these relationed as some specific facet of the other person serves as a determinant of the person as a whole. I suggest that the same is true on our relationships with God. For purposes of analysis, I have called this "the Individual-Particular" level of the problem of God. It is at this level that GOG Decomes functional in religious experience. The skill of the religious leader or technician becomes evident at this point. To what extent can be analyze the religious needs of the person or congregation before him so that he can present that phase of God's total nature which is relevant to the satisfaction of the specific need under consideration? To say; "God will take care of you," may be true, but it is no more designative of how this will be done than it would be for a Physician to say to a patlent "Medicine will cure you" It is not "medicine" per se that cures one. It is a specific medicine designed to cure a specific form of morbidity which is needed. In similar fashion, It is not God per se that one seeks in time of trouble, but it is God in precisely those phases of His total nature which bear upon the situation in hand that is needed.

The second secon

It is at this point among others that Ar. Potthoff himself has been making a distinct contribution to religious thought. For some eighteen years, part of them as part-time professor, and the past two as full-time professor, he has been making God "real" to his students in The Iliff School of Theology. "Making God real" must not be interpreted in any purely emotional or sentimental sense, but in precise terms with reference to specific religious situations. This has been only a part of his tast, but it has been and is a very important one which promises to bear fruit not only in a more effective ministry but also in mor efficient religious living on the part of the ministers themselves.

It is at the Individual-Particular level, also, that Dr. J Edward Carothers has made a significant contribution. As pastor of several large and important churches in the East, he has continuously explored the avenues whereby religion could become a vital factor in the lives of the individuals who constituted his congregations. His discussion of the implications of a modern philosophy of religion which appeared in the last issue of this journal is indicative of his mental accmen and unerring lasight into what is relevant and wast is trivial. When the question of the transcendence or immanence of God is raised, he is not bothered by the fact that tradition or popular interest may rayor one view or the other. He faces the question of truth and significance. If the evidence indicates that immanence is clover to the truth than transcendence, he accepts this and asks the next question: What religious significance has God as absolutely immanent within the Existential Medium for himself and his congregation? If you will turn to his article again, you will discover that he has viewed this conception of God in specials situations which have congrunted him and his linge congregation. He has not bermitted differences of opinion, variation from traditional concepts, or the

The second secon isolysia, i here called talm "obs indiviously.wationlord levy and page to the second of the Consider the roll, loss experience. The still it who religion they are intelegrated to promote payoned material to be a policy vers the analysis of the relligious reads of the adjusted of the the control sections film so that he can product that glues of the legge out to molitoutait in aid of inevalor at dates expent filted etilla nead under carattany fo vey: "God vall take ecologi and bed to action, here is to as at the test to the control of saleg some the or entirely of a not be alway at a mit each be lake indification to the later and the second of the antological areas autos ens. It la a avecida medicine dasigned to unge a kropille form or morbidity which is readed to in similar ancien, ty dud yolangar ko emik dhi ayee each filik ee tee doo doo boo ti is God an prochest, topse photes of Mis totel mature which was upon she situation in hund that is pecious

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## III.

Turning now to another phase of m, work during the same particle of the contact o

Thefleld of Christian ethics has been a matter of real condern from my early introduction to it in Carrett Biblion Ins titute under Professor I. G. Whitchurch. The matter beung acute when as a representative to the Student Volunteer Convention in Indianapolis in 1924, I faced critically the Incitilication of pacifium with passivism. The passivistic and one to the matter seemed to me to be wholly unrealistic, a contile I stated rather truculently in two articles in student publics at the time. At the suggestion of my good friend, Dr. Art. . . Tagler, I undertook an examination of John Wesley's pacific moving a student in one of his courses. As a result of that the I learned that realey was thoroughly pacifistic with reservice the protection of his own person, but that he supported the English in their prosecution of the Revolutioner War Some very fine "hyuns of hate" may be found in the collection william b) the two Wesleys. Even then, I was convinced that wan were essentially rational and good, basic beliefs of mineteenth center. Idealistic ethics. Until Sept.1, 1939, I remained rather floor rooted in that tradition. But the failure of the dunich Commeronce and Hitler's drive for power forced me to reconsider My ontimate of man. I then became aware of the significance of policy namely, the capacity to control, in individual and group because Jone research convinced me that the possession of nover has a corrosive effect upon man's ethical perceptions. This was, or course, a logical outcome of my earlier rejection of passivism as a mode of life. It has led to the development, now in order of an ethic of responsible power to which Mr. Stanage has called attention in his recent article.

As Mr. Stanage pointed out, ethical systems which don the relevance of lower have been developed by leaders of line by groups. The latter of majority groups either later how to use power responsibly or they are supplanted by those who do. The leaders of social institutions must recognize the fact that lower is, and that it will be used either directly or as a threat but in either a set a control when the fact it is a minority manner; itsleaders about neglect power but it is not that in the mount world. If the Christian leaders of actions a states

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Furning http to arother phase of my work during the held guest. Cornerately i wish to commend Mr. Seriet M. Starego for her cases and yapresed to commend Mr. Seriet M. Starego for her cases aftifultion to become i have thus is not published and in the carea fis was compelled to draw heavily upon lepture notes. It was seen time, he demonstrated also ability to got the test of the case time, he demonstrated also ability to got the test being the or less informal class site times at the published asterishs so as to overthe a term god attached.

The Lord of Christian etalos has been a hatter of feel com corn from my early livradaction to it in Garrett distinct for s thinge ander Professor I. G. whitehamble The lackton bearing soute when as a representative to the Student Voluntual Vonvession in Indianapolis in 1924, I faced critically the teams Briss bliniviance satt . mairisage dilw medilose to more beiths of that is climitable which which we are beared tolden pair of Libra Technica al asimilar out of vituelourar reduce Technica The Unit of the stage of the season of the control of Region, I undertich in eximiliation of Louis meriden a photific soft of a chadent in one of pla courses. As a result to i derra elektrik balak ing pangan pangan ing pangan di ing pangan di beratah d ందుకు కార్యాల్లు ఇక్కుడు. మాట్లు కార్యాల్లు జార్యాల్లు కార్యాల్లు కార్యాల్లు కార్యాల్లు కార్యాల్లు కార్యాల్లు From Land Translandores out to notthe eorg Triens at Maligal wear to be added too out and besuch of ten weter To enwightener ty now os che che Resters. Even then, I ses convinced that has use essembially rational and good, basic beliefs of ninetrophs contact Ricelistic conics, Until Sept. 1, 1939, I remaind rather that rooted in that tradition. But the failure of the fluitch Conteronce and hitler's drive for power idraed ha to reconsider my eslimete of men. I then became aware of the significance of powers asmely, the especity to control, in individual and prospication corresive effect apon man's ethical perceptions, This was, or course, a logical outcome of my scriicr rejection of pacsivion as a mode of life. It has led to the development, how in process. of an elitic of responsible power to which dry Stango has called attention in his recent articles

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are deristion or to contact a the vare will rate that it is not enough, den is responsible for pieces, in sore then receive terms also also responsible for others, and in more than receive terms of that it is used for good rather than for evil.

This ethical conception is related to the problem of the adopte the agathonic category, God is defined in terms of goodness, or the source of goodness. But this leaves the problem of power unresolved. The Dynamic Category views God as Dynamic Determinant and would thus appear to provide a better theological ground for the type of ethic of responsible power desperately needed today this problem of an Ethic of Responsible Power I hope to devote much of my free time in the years ahead. Given the limited amount of published naterials, and relying quite heavily upon book-reviews and class -lectures, Mr. Stanage has presented an excellent analysis of this problem as it appears in my thinking at present. Mr. Stanage is now engaged in graduate work in the philosophy department of The University of Colorado. He has been interested in research in N. Hartmann's Ethics, and has published a Preliminary statement of his findings in The Iliff Review.

## IV.

Twofurther statements in the recent issue of this journal are left for final consideration. They are by President Harold F. Carr and Dr. Francis W. Brush. I am honored to count both among my friends, and they were more than generous in their tributes. I have Known President Carr from the time I arrived on the campus of Nebraska Wesleyan University where he was considered one of the finest and most generous of men. His experience as head of The Iliff School of Theology during the past years confirms in the minds of faculty and students alike that these traits are still his, and that they have grown through the years as he has. Dr. Brush has been professor of Philosophy in The University of Denver since 1945, and as proved himself to be an excellent teacher. He taught a course for me a year ago, and men who had the privilege of studing with him are unanisous in their reports that he is an excellent teacher who knows how to clarify ideas and make them vital. He is collaborating with me in a course in Metaphysics this quarter (Spring, 1954), and is deepening the impression we had of him previously.

There is a statement in his article which rather fascing ted me. He wrote: "Having taken a course in philosophy of religion you find yourself stack with a philosophy of life."6 I am convinced that this is symptomatic of what has has ened to scores of his students: They took a course in philosophy with him and found themselves stuck witha philosophy of life. Andthey are better women and men as a result. Perhaps I should take advantage of his discussion of my teaching methods to outline briefly what could possibly be called my philosophy of education. So far as my memory serves me, I have never attempted to formulate this

្សីស្ថិតិ សំខ្លែង សំខាន់ស្ថិតិស្ថិតិស្ថិតិស្ថិតិស្ថិតិស្ថិតិស្ថិតិស្ថិតិស្ថិតិស្ថិតិស្ថិតិស្ថិតិស្ថិតិស្ថិតិស សំខាត់ស្ថិតិស្ថិតិស្ថិតិស្ថិតិស្ថិតិស្ថិតិស្ថិតិស្ថិតិស្ថិតិស្ថិតិស្ថិតិស្ថិតិស្ថិតិសេចកំពង់ក្រុមិន សំខាន់ស្ថិ ក្នុងសំទីស្ថិតិស្

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the vector in such a situation is principle, a cital, the social situation is principle, a cital, the social shen subject and students do not suce, it is his function to settlem. Bo I have never involved musels in controversies as whether a carriculum should be "student-centered" or subject tered." In all of the teaching in which I have been involved has been an attempt to see that students and subjects were perhy introduced and some type of creative interaction resulted

A second conviction which has characterized a teaching of its best, may be atted as follows: Successful legrain, is a function of success in legraing. Perhaps this is baddy stated but its lightificance will become clear if one considers levely of aspiration. It has been determined, experimentally, that rate fathom intricate mazes if they are started at rather simple or a mentary levels. Having learned how to traverse a simple maze, their level of aspiration has been lifted, and they try more lasticate mazes with good prospects of success. If, however, they are first presented with intricate mazes, and fail, they are even simpler mazes with loss prospects of success.

I learned this lesson as a youth. I did some gardening, and had a pony whom I valued highly despite the factthat he had a crippled leg. Mitched to a spring-wagon, he hadled me back and forth to and from the garden located in a hollow a mile from bone one day, after a heavy rain, I drove to the garden to bring home a load of corn and vegetables. Without considering the pony's strength, I filed all of the wet vegetables upon the wagon that it would hold. Then we started for home. The pony could pull the wagon on level ground, but the road included a hill, not high but very wet and muddy. The horse tried the hill, but soon found the load beyond his limited resources. Being young, I thought slappings with the reins would add strength to the long, freeently, he gave up completely and would not even bull the empty wagon up the hill.

In some real sense, this experience has guided my teaching. A most any student will learn, it he is given a fair opportunity to do so. If he is given tasks beyond him at first, his experience may parallel that of my pony. Given tasks within the range of the abilities, he increases his levels of educational appiration. Under such circumstances, even medicare students can make surprising progress in what is admittedly a highly technical field of study. I am sure that this conviction has been a abjor factor in whatever success I may have had over the years that I have been teaching. And I appreciate Dr. Brush's remarks since they provided me with this opportunity of presenting this much of my general philosophy of education.

Prentics Cox, who served as my office absistant for more than a year, managed to find not of the materials I have published through the years. This has not been easy, since much that I have published appeared in numerous journals and reports. Since the issue of the Review devoted to my teaching was prepared without

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A Second comviction prich has characterized a decoderate to best, may be thised an inflantary that the best, may be thised an inflantary that the had leader in tunetion of the leaders in the leader than the land occasion. It has been determined, excrimentally that the color to have a crimentally that the relation that the hades in they are started at rather of relations in the color to travers and they are the traver that the color that the traver of and the try core traded and the transfer of the core traded and the transfer that the try core traded and the try core traded in the intricate makes, and fully the large even along the angles with lead proceeds of success.

I describe this lesson as a youth. I did some ordered had a only whom I valued oignly despite the feethest no had a order to ded led. Altohed to a crist-water, he had an become forth to and from the carden located in a hollow a called row one forth it, after a metry rein, I dreve to the largent of brian to a located at corn and vegetables. Although considering that of the altohed at the water could be to read the located and then we oterwed for home. The point could called a be well and one formal, but the read included a hill, cot in the located end mucky. The horse tried the little out to the the located end mucky. The horse tried the little out to the could she located the could strength to the could the construction of the days are an outlast would also she can just the cave as completely and would not even juit the empty cantly. The horse well at a trength to the fill.

La some reel sense, this experience has guided at telectual, wort any student will learn, is he is given a fair o portunity do so. If he is given tears beyond him at liret, his emperience asy parallel that of my pony. Given tears within the range of the abilities, he increase his levels of educational subjection. Under ouch circumstances, even mediocre of death can make surprise ing progress in what is admittedly a highly technical field of etudy. I can sure this conviction has been a adjor anctor the whatever success I may have hed over the years that i have been teaching. And I sopreciate in brush a remarks of have been vided as with this opportunity or procenting the magnetic since the provided as with this opportunity or procenting the mean of all one can appear or all others.

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In conclusion, let me say that this is the first attempt I have made at "I-writing." I am not in favor of it as a general practice. Perhaps I can be forgiven this one offense in twentieve years. Should I be about at the end of another quarter century, I may try it again. Who knows?

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An averal inticles in The Ithi Raview: "some Contents on the Doctrine of Torgiveness," Vol. I, Winter. 1964, pp. 22-30: "Some Comments on the Doctrine of Sin," Vol. III. Spring, 1945, pp. 56-61; and "Theological Preaching in the Liberal Pulpit," Vol. II, Spring 1945, pp. 207-217.

4 "The Love of God in Absolute Immanence, Vol. II. Spring. 1945, pp. 202-206; "Motivation in Religion," Vol. IV. Fall. 1947, pp. 124-129; and "The Physical Consequences of Frustration," Vol. III. Fall, 1946, pp. 110-114.

5 "An Introduction to Harmann's Ethics," Vol. III, Fall, 1950, pp. 133 ff.

5 The Hiff Review, Vol. XI, Winter 1954, p.68.

7 Of. Kurt Lewin and others, "Levels of Aspiration," in Hunt, (ed) Personality and the Behavior Disorders, (1944), Vol. I, pp. 333 ff.



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5 " in introduction to Demonstra Cartes," Vol. 111, 121, 195

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